

SANSKRIT POETESSES

PART A



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SANSKRIT POETESSES

PART A



SAVANSKRIT POETRESSES

PART A



THE CONTRIBUTION OF WOMEN TO SANSKRIT LITERATURE.

Vol. II.

SANSKRIT POETESSES

PART A.

(Select Verses).

With a Supplement on Prakrit Poetesses.

EDITED WITH CRITICAL NOTES, ETC.

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ENGLISH INTRODUCTION AND TRANSLATION

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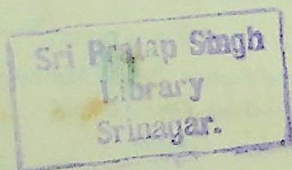
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FOREWORD

It is significant that two of the most gifted peoples of antiquity conceived the spirit of poetry as embodied in woman's form. To the Muses of Hellenic myth the Hindus have created a parallel in the figure of Sarasvatī, both East and West recognising that the temperament of woman is more sensitive than that of man to the indefinable and elusive emotions of poetic inspiration.

सरसकविप्रतिभा किं श्रेष्ठं रूपमुद्वदेत् ।

इति स्त्रीमूर्तिमापन्नां ब्रह्मास्त्राक्षीत् सरस्वतोम् ॥

Historical experience justified this primitive imagination by producing in Greece Sappho, perhaps the greatest of all singers of lyric passion, Myrtis, who dared to enter the lists against the mighty Pindar, Erinna, and others, while India records a long series of gifted poetesses who have handled many themes. The present work of Professor Chaudhuri gives us all that Time has spared of the verses written by women in Sanskrit and Prakrit, and for this service we must be deeply grateful to him. When we range further afield and survey the contributions of women to the literatures of the Dravidian languages and the medieval and modern vernaculars we shall see the vista greatly widening. To mention only two outstanding figures in Tamil poetry, we have Avvaiyār (a name that seems to cover several personalities) and Āṇḍāl, the Sappho

of Vaiṣṇava devotion; in Telugu we find Molla, whose version of the sacred legend of Rāma is a classic of its kind; and there are many others both in the North and in the South who merit grateful record. It may then truly be said that in many departments of poetic, artistic, and intellectual culture India owes a great debt to its women.

L. D. BARNETT

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20th August, 1939

PREFACE

The object of this volume is to bring to light, for the first time, the poetic genius of the Sanskrit poetesses, ancient and mediaeval. The materials have been collected mostly from unpublished manuscripts.¹ In the supplement, several Prakrit poetesses have also been dealt with.

The work is divided into three parts. The first part contains an Introduction in English giving informations about the personal histories, dates, works and trends of thought of the poetesses. In the second part are given some select verses of the Sanskrit and Prakrit poetesses, with annotations and references. The English translation of the verses is given in the third part, followed by ten appendices. In the Bibliography (Appendix IX) main entries will be found under the titles concerned.

Thanks are due to the following for kindly lending, or otherwise giving us every facility for consulting, their manuscripts :—

1. The Librarian, India Office Library, London.
2. The General Secretary, Royal Asiatic Society of Bengal, Calcutta.

¹ See Bibliography under *Koṣa-kāvya*s, pp. 163-164 and under Manuscripts (p. 166).

3. The Secretary, Bombay Branch of the Royal Asiatic Society.

4. The Secretary, Bhandarkar Oriental Research Institute, Poona.

5. The Secretary, Sarasvatī Mahāl MSS. Library, Tanjore.

6. The Director, Adyar MSS. Library, Adyar.

7. The Curator, Government Oriental MSS. Library, Madras.

Thanks are also due to the eminent Oriental scholar Dr. L. D. Barnett, C.B., F.B.A., M.A., D.Litt. for kindly writing a Foreward to this volume.

J. B. C.

CITY COLLEGE,

CALCUTTA.

August, 1939

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PART I

INTRODUCTION

PART I
INTRODUCTION

INTRODUCTION

This volume is intended to serve as an anthology of select Sanskrit verses of as many as 33 poetesses. The verses numbering 140 are culled from different Sanskrit anthologies, collections of stotras and treatises on rhetoric.

The verses, put together for the first time in the present work, are specimens of Sanskrit poems that Indian women were capable of producing. However, as in the cases of the Vedic hymns of the female Ṛṣis and the gāthās of the Buddhist Therīs, a doubt may be raised here as to whether or not these verses were the actual compositions of the poetesses. This kind of doubt is due either to an inherent prejudice in men against the capacity of the opposite sex for the production of anything of literary or cultural value, or to our ignorance of the actual state of things which prevailed in this country in the past, or even due to our desire not to allow women to appear as competitors in the literary or intellectual field.

In order to remove any such doubt as to the possibility of genuine poetical and literary contributions by women in India, it may here suffice to refer the reader to the following five authorities of different ages:—

1. The Brhad-āraṇyaka Upaniṣad, which prescribes a special ritual by which a married couple

might have a learned and long-lived daughter born to them¹.

2. The Buddha's famous pronouncement that some women were superior to some men morally and intellectually.²

3. Vātsyāyana's Kāma-sūtra which speaks of the intelligence and Śāstric knowledge of courtesans, princesses, and daughters of ministers³, and provides for the training of girls in the art of poetry among other things⁴.

4. The Lalita-vistara in which Prince Siddārtha mentions the capacity for the composition of verses as one of the accomplishments of the bride worthy of his hand.⁵

1. BrhUpan., vi. 4. 17, “अथ य इच्छेद्दुहिता मे परिडता जायेत सर्वमायुरियादिति,” etc.

2. SamyuttaN., I, p. 86,

“इत्थीपि हि एकची या सेय्यो पोसा, जनाधिप ।

मेधावती सीलावती..... ।”

3. KāmaS., 1. 3. 12, “सन्त्यपि खलु शास्त्र-प्रहत-बुद्धयो गणिका राज-पुत्र्यो महामात्य-दुहितरश्च ।” Cp. Majjhima-nikāya, III, p. 206, “इध पन, माणव, एकच्चो इत्थि वा पुरिषो वा समणं वा ब्राह्मणं वा उपसंक्रमित्वा परिपुच्छिता होति ... सो तेन कम्मेन ... महापच्चो होति ।”

4. See KāmaS., list of 64 arts, 3. 14, pp. 85-86 of Maheśa Pāla's ed.

5. LalVis., Chap. 12, p. 158

“सा गाथ-लेख-लिखिते गुण-अर्थ-युक्ता

या कन्य इदृश भवेन्मम तां वरेथाः ।”

5. The Kāvya-mīmāṃsā in which the celebrated poet, dramatist and rhetorician Rājaśekhara records the following significant observation :—

“Like men, women, too, can be poets. Genius inheres in self, irrespective of sex differences between men and women. It is heard as well seen that princesses, daughters of ministers, courtesans and concubines are possessed of extensive knowledge of the Śāstras and poetic genius.”¹

Rājaśekhara practically reiterates the verdict in Vātsyāyana's Kāma-sūtra.

Before dealing with the sentiments and general trend of thought in these verses, it may be convenient to introduce the reader to their authors individually, in the alphabetical order of their names, with such details regarding their personal history and their compositions as may be supplied.

1. ANONYMOUS

The Subbāṣita-hārāvalī, composed not later than the 17th Century A.D., contains a stanza from the pen of an unknown poetess. The date of the above anthology may be taken to indicate only the lower limit of the date of the poetess herself. The stanza has for its theme only a love-message poetically expressed. All that we have in it is but a simple and spontaneous outburst of a distressed heart.

1. KM., p. 53, “पुरुषवद्योषितोऽपि कवीभवेयुः । संस्कारो ह्यात्मनि समवैति, न स्त्रैण पौरुषं वा विभागमपेक्षते । श्रूयन्ते दृश्यन्ते च राज-पुत्र्यो महामाल्य-दुहितरो गणिकाः कौतुकि-भार्याश्च शास्त्र-प्रहत-बुद्धयः कवयश्च ।”

2. BHĀVADEVĪ

She is also called Bhāvākadevī or Bhāvakadevī. Of the three verses of Bhāvadevī, contained in the present work, two are reproduced from the Kavīndra-vacana-samuccaya and one from the Sad-ukti-karṇāmṛta. There is no other means of determining her date, even the date *ad quen*, than the probable date of the compilation of the two anthologies in which the verses are quoted and preserved, the Kavīndra-vacana-samuccaya compiled in the 11th Century A. D., and Sad-ukti-karṇāmṛta not earlier than the 13th Century A. D.

One of the verses of the Kavīndra-vacana-samuccaya¹ offers rather a delicate description of the bust of a young woman with the employment of pun as a figure of speech.

Of the other two verses in these anthologies, one² vividly portrays the gradual separation between the couple and the other draws a picture of how a reunion was brought about between them. The piteous description how the separation came about and her agonies knew no bounds is typically feminine. The gradations of the husband's behaviour towards the wife are well demarcated:—

First, no brooking of difference whatsoever, in body or soul; second, slackening on the part of the husband while her love for him was being intensified all the more; third, the degradation of their union in wedlock to a mere common relation between an all-powerful lord, on the one hand, and an all-submissive

1. V. 177, p. 54.

2. KVS., v. 359, p. 110.

but despairing wife, on the other. She, nevertheless, maintains her traditional virtue of forbearance and magnanimity in not blaming her husband even for that.

The other verse¹ alters the picture and vividly depicts how the happy change came about in the sinning heart of the husband as though by a magic brought by the tested virtue of the wife.

The husband falls at the feet of the wife and begs her forgiveness. The wife, still indignant and unreconciled at heart, pretends indifference and forgiveness. So she piously points out to her husband that he need not degrade himself so, for he is, after all, a man, free to do what he likes; but she herself, a woman, ought not to have lived when deserted in such a way by her husband. So, it is she who ought to plead for forgiveness, and not he.

As a woman, the poetess displays a keen psychological insight into the nature of women, always ready to forgive and forget the misdeeds of their loved ones, yet giving way to temporary indignation or *māna* which is but the other side of love.

Sweetness and simplicity are the two pre-dominating features of her style. She expresses herself charmingly in short and simple sentences, avoiding long, unfamiliar and compound words, as well as complicated metaphors and other heavy rhetorical devices, often indulged at by poets and authors at the expense of their meaning and style. This freedom

1. SUK., 2. 47. 1, p. 100.

from too many embellishments enhances the beauty of her verses all the more.

That she was fairly well-skilled in the art of rhetoric too is, however, clearly manifest from the few figures of speech she uses. For example, in the first verse are found the figures of speech called śliṣṭa-samāsokti and atiśayokti, and in the third arthāntara-nyāsa and ākṣepa (vidhy-ābhāsa).

Bhāvadevī, thus, proves herself a poetess of singular merit.

3. CAṆḌĀLAVIDYĀ

She was a contemporary of Kālidāsa, i.e. flourished about the 4th century A.D. Nothing more is known about her. She seems to be a Court-poetess of the celebrated King Vikramāditya, and to be much favoured by him, as evident from the fact that he allowed her name to be coupled with him as the joint author of the same poem.

The above verse is found in the anthology Sadukti-karṇāmṛta, under the joint authorship of Caṇḍālavidyā, Vikramāditya and Kālidāsa. It is a beautiful pen-picture of a moon-lit night, with the silvery moon bathing the worn-out world in milk, as it were, and quenching the thirst of the withered kumuda-flower.

As the name of Kālidāsa is associated with this verse, it is difficult to decide the poetess' own merit in composing it. It is indeed a high class poetical composition, but how much of it is the work of the

celebrated poet and how much of the other two is open to question. However, the very fact that Caṇḍālavidyā was thought fit to be cited as a joint-author with Kālidāsa seems to imply that she was at least a renowned poetess of that time.

4. *CANDRAKANTA BHIKṢUṆĪ*

The epithet Bhikṣuṇī attached to her name is enough to suggest that she was a Buddhist sister, probably of Nepal. We know, however, nothing about her beyond the fact that a Sanskrit stotra on Avalokiteśvara was her composition. The stotra is an aṣṭaka, composed as it is of eight stanzas only. In it she describes the physical and mental characteristics of Avalokiteśvara,—the beauty of his body and the sublimity of his soul. He has the pure serene beauty of the moon and lustrous loveliness of the lotus. His face is like the moon, his eyes like the lotus, his hands and feet are crimson like lotus-petals, his gait is graceful like that of a swan. He, the Victor, is an ocean of knowledge, the offerer of boons, the remover of calamities, the teacher, guide and redeemer of mankind.

The stotra is undoubtedly an outcome of her inner devotion and pious heart, and the object of praise is the iconic form of Bodhisattva Avalokiteśvara, a Mahāyāna deity. The octad is composed in the totaka metre throughout. Her choice of words is not happy in all places, nor is her art of versification perfect. The physical features of the Bodhisattva are intermingled at random with his spiritual

characteristics, and even the description of the physical traits does not follow any well-ordered system. The diction too is not always very lucid, nor does it yield a sensible meaning in all places. The stotra stands, nevertheless, as a rare example of simple homage of a devoted female heart, characterised by spontaneity of expression and sincerity of tone.

In the alphabetical index of printed books and manuscripts published by the Asiatic Society of Bengal, two stotras are catalogued, one under the name of Candrakāntā Bhikṣuṇī¹ and the other under Candrikā.² The stotras are found on examination to be identical, which fact alone proves the identity of the two names. All doubt about the identity of the two names, Candrakāntā and Candrikā, may be set at rest, but the fact is that in one MS. the name is spelt as Candrakāntā and in the other as Candrikāntā and not as Candrikā. Candrikāntā is obviously a wrong spelling of Candrakāntā.

5. CINNAMMA

She, as her name implies, is a South Indian poetess. Her stanza, composed in the Sārdūla-vikrīḍita metre, is found quoted in the Sarasvatī-kaṇṭhā-bharaṇa of Bhojadeva who flourished not later than the 10th Century A. D. The same is preserved also in the Sārṅgadhara-paddhati³.

1. See pp. 244 and 256 of the Alphabetical index.

2. See pp. 243 and 257, op. cit.

The MSS are: RASB., Hodgson collection, nos. B 39 and B. 68.

3. Tanjore Sarasvatī Mahāl Sanskrit MSS. Library MS.

INTRODUCTION

IX

The stanza, so far as its theme goes, is an eulogy of Śiva, betraying her own religious faith. The deity is represented in his aggressive spirit and overbearing attitude. The deity in his Mahābhairava attitude overpowers five incarnations of Viṣṇu, the rival god.

Cinnammā seems to be rather fond of long compounds and bombastic style. But her poem undoubtedly bespeaks of her knowledge of the Smṛtis and the Purāṇas.

6. *GANDHADIPIKĀ*

Her verse, composed in the Āryā metre, has been reproduced from the Śārngadhara-paddhati in which it is found quoted. There is no earlier work in which it may be traced.

The stanza is probably intended to be useful to the housewives as it describes in some detail the process of perfuming clothes and rooms. A poem dealing with such a theme can hardly have anything which is striking either in thought, or in expression or in metre. It is technical and matter-of-fact, and that is all.

7. *GAURĪ*

As many as eighteen verses of Gaurī are included in the present work. The lower limit of her date may be fixed as the seventeenth century A.D., as she is found quoted in works that cannot be dated later than that period. She is quoted, for instance, twice

in the *Sūkti-sundara*¹, a work by Sundaradeva, who cites also a verse, composed in praise of Shah Jehan². Sundaradeva also quotes *Venīdatta*³, author of *Padya-venī*. *Venīdatta* is also known as the author of the *Pañca-tattva-prakāśikā*, written in 1644 A.D.⁴ *Venīdatta*, too, has quoted *Gaurī* in his *Padya-venī*⁵. It is, however, certain that the date of Sundaradeva cannot be later than 1710 A.D. which is the date of the manuscript of his work, prepared by *Daivajña Dāmodara Maudgali*.⁶

She comes out in her poems as a versatile writer on such subjects as *Siva*, *Kalpa-vṛkṣa*, *King*, *Woman* and *Nature*,—subjects devotional, mythological, political, erotic and lyrical. Under the head political come such subjects as the *King*, the majesty of the *King*, the *King's* enemy, the *King's* weapon *bhuṣaṇḍī*, the *King's* warfare and the wife of the *King's* enemy. Under the head erotic her themes are a woman, a woman after bath, different features of a beautiful

1. MS., Bhau Daji's collection, No. 1237, Bombay branch of the Royal Asiatic Society.

iii. 5, प्रभ्रश्यच्छ्रुति-मस्तकः, etc.

xii. 2, नो चापाकलनं, etc.

2. Date of accession 1628 A. D.

3. iv. 32, यद्बीजानि च मौक्तिकानि करिणां, etc.

iv. 33, नो म्लानिं भजते दिने न च, etc.

4. See Notices by Rajendra Lal Mitra, MS. no. 1436.

5. See the text under *Gaurī*, p. 8. f.

6. शके दंतांग-भू-तुल्ये [१६३२] विकृत्यच्चे मधौ गुरौ ।

कृष्ण पक्षे चतुर्थ्याञ्चालिखदामोदरः सुधीः ॥

INTRODUCTION

XI

woman: eye-brows, eyes, side-glance, lips, feet and nails on the toes. The morning-breeze and the summer-day are the two themes of her lyrical poems.

In her poem on Śiva, Gaurī invokes the blessings not of Śiva, the terrific deity, the Destroyer of the universe, but of Śiva, the auspicious, the Preserver. In it, Śiva is pictured in a happy, serene and amorous mood, fondly embraced by his beautiful consort Pārvatī, and well-disposed towards mankind (v. 1 of Gaurī, p. 8).

She proceeds next to eulogise the King as patron, devoting no less than six stanzas to portraying his power and majesty. The King is first represented as the preserver and upholder of righteousness on earth. Religion and morality have lost their sway, the Vedas have become obsolete, the Smṛtis corrupt, the Brāhmaṇas powerless. Now it is for the King alone to revive and rejuvenate the kingdom of God on earth (v. 2).

The King is then described as the destroyer of evil, as the conqueror of his enemies, whose ill repute—as black as the river Yamunā, as the spots of the moon, as a ferocious animal, as the coil of a snake, as the neck of Nīlakaṇṭha, as a moss, as the cuckoo, and as the dark cloud—has spread far and wide. She uses all these imageries only to bring out the magnitude of the evils the King has to overcome, and the enormity of the task enhances, after all, the greatness of the King himself (v. 3).

The two stanzas on the weapon bhuśaṇḍī, too, go to illustrate the supreme might of the King.

This terrible weapon is a destroyer like the great goddess Kālī, or poisonous like the deadly venomous snake on the arm of Śiva; but to the King it is a mere adornment, to be handled at will (v. 4-5).

The stanza on war serves the same purpose. The war lasts for a very short time indeed. The King has to make no effort whatsoever, yet the whole host of his mighty enemies is immediately brought to subjugation (v. 6).

In the last stanza of this series, the piteous condition of the wife of the vanquished enemy is vividly portrayed. The proud and beautiful lady, glowing with anger, is, nevertheless, compelled to seek shelter in hills, quite unfit for affording real security to her, never turning back to the conqueror for mercy (v. 7).

Now Gaurī turns her attention to a more familiar subject, viz., beauty of the fair sex, and devotes eight stanzas to this topic. The fair damsel¹ is, first of all, described as created by Brahmā Himself as the better half of man (v. 8).

A lady just coming out of water after bath surpasses even Rati in beauty. While she shines forth with her own splendour, she is taken by all to be the water-goddess herself (v. 9).

The beauty of the various features of a lady, too, is described with considerable ingenuity. First,

1. The word "Gaurī" here may mean (1) a fair damsel, or (2) the goddess Umā or (3) again the poetess herself, it being a frequent habit with Indian writers to extol themselves. Cp. Vijjā.

her eye-brows are depicted as a pair of beautiful dark umbrellas, presented with pleasure by the creator to the eyes. Her eyes put to shame the cakora and khañjana birds, the fish and the deer, even surpassing the eyes of all of them in beauty. The Creator provided the eyes with beautiful umbrella-like eye-brows as emblems of sovereignty (v. 10).

In the next stanza, the eyes themselves of the lady are described. Here the face is described as the lake of love, the repository of the nectar of beauty; while the eyes are compared to a pair of śafari fish floating about happily and conducing to amorous sentiments (v. 11).

Her amorous side-glances act like a snake-bite that immediately benumbs even the gods, not to speak of men (v. 12).

Her lips are constituted of the very essence of ambrosia and coral. Just as ambrosia reawakens a snake-bitten man, so they, in a moment, revive and cheer up the love-lorn heart (v. 13).

Her saffron-red feet are the most perfect creations of the Creator who created corals and red-lotuses, but never got complete satisfaction until he came to create those lovely feet (v. 14).

Similarly her red finger-nails are described as the five petals of the blossom of love (v. 15).

Thus the eye-brows are compared to a pair of umbrellas, the eyes to a pair of fish, the face to a lake the amorous glance to a snake-bite, the lips to the life-giving ambrosia, the feet to the best of all red objects, and the nails on the toes to petals.

All these metaphors are very appropriate and charming and display equally the great gift of imagination and of expression with which the poetess Gaurī was fully endowed.

Her stanzas on Nature are similarly tinged with a marvellous poetic and imaginative talent. The similes used by her are novel, at the same time charming and true to the point.

In one of her verses, she depicts the cool morning breeze as an ardent lover, repeatedly embracing its lady-love,—the flowery and sweet-scented golden creeper (v. 16).

In the other, the hot summer-day, following upon the cool and amorous days of the spring, is described as the cause of torture for the lover who is separated from his beloved: as a thunderbolt scorching the tender creepers and trees of the spring; as the doomsday of the fair ladies in love (v. 17).

Gaurī represents the tree of all desires (kalpa-vrkṣa) as the best of all heavenly trees, yielding objects of desire at all times (v. 18).

Thus Gaurī shows an originality of conception with the versatility of her poetic genius. Rhetorically, metrically and rhythmically she is perfect and stands unsurpassed. An easy grace is a marked quality of her poetic diction. Her stanzas are free from artificial, forced and pedantic expressions. Alliterations contribute to the sweetness of the rhythm. The similes and metaphors are used with propriety, skill and effect. She has acquitted herself admirably of all amorous suggestions in offering a poetic delineation of the eyes, lips, etc. of the fair

sex. She has employed with perfect mastery not less than nine different metres, sama¹ and ardhasama, jāti² and mātṛā. Her verses are remarkable for the successful employment of such figures of speech as samāsokti,³ mālopamā,⁴ vibhāvanā,⁵ apahnuṭi,⁶ anumāna⁷ and vyatireka.⁸

8. INDULEKHĀ

It is rather a pity that only one verse of Indulekhā should have been quoted and preserved for us by Vallabhadeva in his Subhāṣitāvalī (15th Century A.D.) The sample offered is a bright gem of poetic art, marked by music and rhythm, and the idea too is an ingenious one. The figure of speech artfully employed is the vibhāvanā. The phenomenon of sunset suggests a problem to popular phantasy—where does the sun retire for the night? Some say thus, some otherwise. Rejecting all the current ideas Indulekhā advances her own answer:—the sun at night enters into the heart of a love-lorn woman and makes it burn intensely throughout the whole night.

9. JAGHANACAPALĀ

The name of the metre Jaghanacapalā of which the verse of Jaghanacapalā is an illustration may give rise to the doubt whether the poetess is a historical personality. This verse naively portrays

1. Gaurī's v. 16 (31), p. 13.

3. V. 2 (17) and V. 16 (31).

5. V. 6 (21).

7. V. 13 (28).

2. V. 10, (25), p. 11.

4. V. 3 (18) and I4 (29).

6. V. 10 (25).

8. V. 14 (29).

the free love of a faithless wife of the Jaghanacapalā class when her husband is away from home. There is nothing in expression which deserves comment, though it is found appositely quoted not only in rhetorical treatises but also in the Kavindra-vacana-samuccaya and other Sanskrit anthologies.

10. KERALI

Her name seems to betray her connection with Kerala in South India. Her verse, reproduced in the present work, is culled from Venīdatta's Padya-⁸⁸venī. The verse is a thoughtful eulogy of Sarasvatī, which sets forth the two opposite aspects of the Hindu goddess of learning, one inaccessible and the other accessible. The goddess is gracious and easily accessible to the great poets who draw inspirations from her. The metre employed is the āryā. The idea is age-old, there being nothing very new in it.

11. KUṬALA

Her verse in āryā metre, appropriately called kulaṭokti, is quoted and preserved for us by Hari Kavi in his Subhāṣita-hārāvalī (17th Century A. D.) It exposes, without any poetic embellishment and restraint, the gross idea of pleasure in an unchaste woman. Apart from depicting such psychology of an unchaste woman, there is nothing noticeable in it.

12. LAKṢMI

We would have sadly missed Lakṣmī's charming philosophical stanza but for its quotation and preservation in the Śārṅgadhara-padhati (14th Century

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A.D.) The thought expressed in it may not be quite new, but the imagery used in arguing her point is simply charming. Her verse is full of rhythm and music and her style very refreshing. The truth which she seeks to convey is that the will of God alone prevails throughout Nature as well as in all affairs of men. Though eager for sweet-scented flowers, why does not the bee care for the sweet-smelling Priyangu? Lakṣmī's reply is—because Providence has willed it so and not otherwise. The same explanation she offers for all other happenings everywhere.

13. *LAKṢMĪ DEVĪ THAKURĀṆĪ*

She was the celebrated Queen of King Sivasimha of Mithilā who reigned in the 15th Century A. D. Her verse in the Toṭaka metre throws some light on the social conditions of Mithilā of her time, viz., that sisters were at times sold, probably, during marriage, for a large sum of money and that such marriages were viewed with disfavour by the public, at least, by the Queen herself. The diction is graceful, and graphic is the description of the showy but thoughtless ways of a person who secures a fortune without any toil and effort of his own.

14. *MADALASĪ*

The lower limit of the date of this poetess may be fixed as the 14th Century A.D., since one of her verses is found in the Śārṅgadhara-paddhati, compiled not later than that date.

Of the two verses of Madālasā, given in this volume, one is religious and didactic, and the other a description of Nature with a lyrical touch in it. In the first verse, she advises us to think about the other world, always bearing in mind the maxim "As you sow, so you reap". None can escape the consequences of his own acts, and his fate, here or hereafter, is decided by those effects alone.

The second verse describes how the rumbling clouds during the rainy season cause heart-burns to the separated lovers.

Madālasā was one of those few ancient poetesses who turned their thoughts to the other world. In fact, her religious verse is the only one of its kind in this volume.

The idea expressed in the second verse is ancient. It is, nevertheless, an interesting composition the mode of expression of which is rather charming.

15. MADHURAVARṆĪ

This poetess cannot be later than the 17th Century A.D., for her verse "Ākāreṇa śaśī," etc., is found in the Subhāṣita-hārāvalī of Hari Kavi who flourished about the 17th Century A.D.

We do not know whether Madhuravarṇī was the same as Madhuravāṇī, the talented poetess who adorned the court of the Nāyaka King Raghunātha of Tanjore (*circa* 1614 A. D.) and successfully translated into Sanskrit Raghunātha's Telugu epic Āndhra Rāmāyaṇa. She belonged to a scholarly family and was herself well-versed in all branches of Sanskrit

Literature. She composed her own versions of the classics Kumāra-sambhava of Kālidāsa, Naiṣadha of Śrihaṛṣa and so on, and wrote original campūs too.¹

The verse given in the Subhāṣita-hārāvalī describes how an unchaste woman recognises the good qualities of her husband, yet cannot remain content with him, but must run after the forbidden.

The verse is a beautiful portrayal of the mental perversity of a bad type of woman and lends an insight into her psychology. The style is musical and graceful.

16. MADIREKṢAṆĀ

Her verse, reproduced in the present work from the Subhāṣita-sāra-samuccaya, offers a fine example of poetry on Nature. The theme of her verse, the advent of the spring, goes to suggest that, perhaps, she had composed five other stanzas, each devoted to one particular season. The time chosen is the meeting-point of winter and spring when the bees are swarming in the lotus-pool and humming together as though to impel the lotus-buds to come above the water-level soon for full blossoming. The imagery is very fine indeed. Madirekṣaṇā possesses an easy and exquisite style enlivened by a subtle artistic sense, and she has successfully handled kāla-bhāriṇī, also called māla-bhāriṇī, a metre not commonly used.

1. See Rāmāyaṇa-campū of Madhuravāṇī.

17. *MARULĀ*

The present work includes two verses of Mārulā, one culled from Jalhana's Sūkti-muktāvalī (13th Century A. D.) and the other from the Śārṅgadhara-paddhati (14th Century A. D.), to mention only the oldest of the Sanskrit anthologies in which they are quoted.

Both these verses deal with the single topic of love, the first portraying separation, the second reunion.

In the first verse, we find the picture of a girl, grief-stricken at her separation from her lover, trying hard, however, to avoid detection by her elders. So all throughout the day she, with the greatest difficulty, checks the tears that are always threatening to overflow her eyes. But during the night, when she is alone, she gives vent to her sorrow and her bed becomes wet with her tears. Lest this too be discovered by her people, she carefully dries it up in the sun the next morning. It is in this way that she is spending her time.

In the second verse, we find the separated girl reunited with her lover. She has become thin through pining for her lover, and has paid no attention so long to her dress or ornaments, dusky through neglect. Her lover notes these signs with delight and playfully asks her the cause. She at first pretends indifference and answers that she is quite happy and healthy, but immediately after falls on her lover's chest and gives vent to a flood of joyful tears.

Mārulā is evidently a great and famous poetess. She is one of the Sanskrit poetesses to whom Dhanadeva paid highest compliments both for their

erudition and the high quality of their poetry.¹ Even in these two stray verses Mārulā displays her great poetical powers, charm of diction and rhetorical perfection. Her delineation of the two pictures bears the impress of her deep sympathy and keen psychological insight. Both the verses may stand as high class Sanskrit love-poems with realistic touches in them. The sentiments of grief, indignation and joy are accurately portrayed. The entire artlessness of her style is refreshing. She appropriately employs *mandākrāntā*, the metre usually used to express pathos.

18. MORIKĀ

The four verses of Morikā given in this work are gathered from the *Sūkti-muktāvalī*, the *Śārṅgadhara-paddhati*, the *Subhāṣitāvalī* and other Sanskrit anthologies. All of these, too, deal with a single topic of love, in four successive phases, viz., separation, sending the messenger-maiden to her lover by the lady, direct pleading by her and happy reunion.

The first verse represents the sad plight of a lady separated from her lover. With tear-drenched eyes she draws lines on the floor representing the number of days before her lover could return to her, but dares not count them lest the counting should falsify her own estimate.

I. SP., v. 163, p. 26.

शीला-विज्ञा-मारुला-मोरिकायाः काव्यं कर्तुं सन्तु विज्ञाः स्त्रियोऽपि ।
विद्यां वेत्तुं वादिनो निर्विजेतुं दातुं वक्तुं यः प्रवीणः स वन्द्यः ॥

In the second verse, a messenger-maiden is sent by the lady in love to her indignant lover. This clever maiden sweetly placates him by asking him to come to the lady, as each of them is incomplete without the other, as each is supremely worthy of the other.

In the third verse, the lady-love overjoyed at meeting her lover, pleads with him not to go away and leave her again, thereby sending her immediately to death. Her house is, of course, not fit to accord him a right royal welcome, yet she is there to dedicate herself entirely to him.

In the fourth verse, the two lovers are united and in supreme bliss. The lover foregoes all idea of leaving his lady-love, even at the cost of neglecting his mundane affairs and suffering monetary losses thereby.

Like Mārulā, Morikā too was a poetess of renown, as her verses are found in so many anthologies as well as in several famous treatises on rhetoric. She, too, has been placed by Dhanadadeva in the foremost rank of Sanskrit poetesses.¹

Like Mārulā, Morikā is a delicate painter of the different phases of love, its sentiments, expressions, moods and devices. Her delineations are life-like and entrancing and her style is elegant and exquisite.

19. NAGAMMĀ

The name shows that she was a Southern Indian lady. One of her verses, a salutation to the

1. SP., v. 163, p. 26.

rising sun is preserved in the *Sārṅgadhara-paddhati*. The sun is beautifully described as crimson like a parrot's beak and as the ear-ring of the eastern horizon.

In this single verse the poetess gives considerable evidence of her poetic genius. The verse is embellished with alliterations, by means of which a sweet musical effect has been secured.

20. *PADMAVATI*

Two of her verses, viz., "*Dantālī-dāḍimī-bija*", etc., and "*Harinyas tv aranye*, etc." have been quoted by Haribhāskara in his *Padyāmṛta-taraṅgiṇī*¹. Haribhāskara is no other than Bhāskara, son of Apāji, grand-son of Hari and great-grand-son of Puruṣottama², whose commentary on the *Vṛtta-ratnākara*³ was composed in the Vikrama year 1732 i.e. 1676 A. D. According to Haribhāskara's own statement the *Padyāmṛta-taraṅgiṇī* was completed in the year 1730.⁴

1. PT., (Poona), f. 4 (b), v. 62; PT., (London), 2. 6.

2. For a good account of Haribhāskara and his family, see PT., no. 250 of 1880-81, Bhandarkar's Report.

3. See Reports of Bhandarkar, 1884-87. For his *Paribhāṣa-bhāskara*, see op. cit., 1883-84, p. 60.

4. MS. no. 250 of 1880, Bhandarkar's Report.

आषाढ-मासे सु-वलत्त-पक्षे ख-वह्नि-सप्तेन्दु-मिते शुभेऽब्दे ।
गुरौ नवम्यामगमत् समाप्तिं सत्-पद्य-पीयूष-तरङ्गिणीयम् ॥

He composed the work in Kāśī—

तत्-सुतो भास्करः काश्यां हरिरित्यपराभिधः, etc.

Veṇīdatta¹, too, in his Padya-veṇī has quoted all the nineteen verses of Padmāvatī but one that find place in our work.

Nothing is known of Padmāvatī's life. It may be that she was a native of Gujrat; anyhow, she has devoted two verses to the description of the damsels of Gujrat.²

Like Gaurī, Padmāvatī, too, has dealt with a great variety of subjects, some of which are common to both. Padmāvatī's subjects consist of the King, the miser and the villain; the hair, the face, the nose, the caste-mark, the throat, and the arms of a beautiful woman; the lion, the horse and the crow; the lamp and the dawn; the stars, the summer, the summer-wind, the rainy-season and the sentiment of disgust. Thus she has dealt with human beings, animals, inanimate things, natural phenomena and human sentiment.

As regards the theme, the institution of a comparison between Gaurī and Padmāvatī may be helpful to the reader for a proper appreciation of both the poetesses.

Unlike Gaurī, Padmāvatī begins right on with depictions of human beings and devotes a good many verses to this topic. Her first verse is, as usual, on the King, but while in Gaurī we find no less than five verses on the eulogy of the King, in Padmāvatī we find only one. Further, while Gaurī depicts the King in a revengeful mood, engaged in war, his foremost

1. Veṇīdatta was the son of Jagajjīvana and grand-son of Nilakanṭha. For his date, see under Gaurī. For his work Vāsudeva-carita, see India office MS., no. 3877.

2. Verses 4 and 9.

duty, Padmavatī depicts him in a playful mood, engaged in hunting, his favourite pastime. He has done his duty, i.e., brought all enemies to subjugation, and has, thereby, become the foremost monarch of all, the sole resort of all other kings. Hence now he relaxes and happily goes on hunting, dressed superbly in blue, with a beautiful bow in his hand. His superb beauty makes the on-lookers take him to be Cupid incarnate (v. I).

While Gaurī stops at delineating the King only, Padmāvatī goes on to give true pictures of other types of human beings, such as a miser and a villain, and makes very clever uses of puns in this connection. Thus, she points out that between a miser or *kṛpaṇa* and a sword or *kṛpāṇa*, there is only a difference of form (*ākāra*), their qualities being the same; or interpreted otherwise, only a difference of the vowel 'ā'¹ (v. 2).

In the same manner, a comparison is instituted between a villain or *khala* and a plough or *hala*² (v. 3).

Like Gaurī, Padmāvatī too devotes as many as six verses to describing the features of a beautiful woman. Her black curly tresses are vividly described by means of a series of metaphors, such as serpents clinging to the fair sandal-creeper, bees sitting on the lotus-petal or the black demon *Rāhu* surrounding the moon (v. 4).

Her face surpasses even the moon itself in beauty and the cakorīs find even the moon-beams sour in com-

1. For details, see the translation.

2. See op. cit.

parison with the sweetness of the nectar of beauty of her face (v. 5).

Her nose is like the beak of the Cupid-like parrot (v. 6).

The caste-mark drawn between her eye-brows is like the arrow-head of Cupid (v. 7).

Her throat is like the triumphant conch of Cupid and the three lines on the throat are the marks of Cupid's fingers as he held the conch for blowing it (v. 8).

Her arms are like the celestial creepers of the ocean of love, or like the lotus-creepers, or like the sandal-creepers, or like the noose of Cupid, or like the coral-creepers (v. 9).

While Gaurī leaves the animals untouched, Padmāvati is not forgetful of the topic. In one verse she eulogises the lion, who, as a mighty being, acts befitting his majesty, attacking the mighty elephant and not the poor deer (v. 10).

In another, she skilfully employs the same set of words that are equally applicable as description of a horse as of a lotus¹ (v. 11).

In a third verse which is didactic in its note, she wisely instructs the crow not to overstep the limit in its audacity, as it would be ridiculous at the end (v. 12).

She makes use of pun—her favorite device—in the verse on the lamp as well, employing the same set of words that are applicable in their meaning to the lamp as well as to Abhimanyu² (v. 13).

1. For details, see translation.

2. For details, see translation.

Padmāvati's verses on Nature are lively and full of beautiful imagery. The lovely dawn is personified as Cupid's daughter, who taking the beams of the just-rising sun, is coming to adore Lakṣmī by waving lights (v. 14). Then follows the description of a star-lit night. When Madana, the god of love, is out to conquer the whole world at night, Lady Night holds up the auspicious light, the moon, and scatters the rice-grains that are the stars (v. 15).

In her verse on summer, she describes the sun as the fiercely blazing luminary who is out to conquer the whole world, taking the aid of summer, his friend, and calling forth the lotus, his lady-love, so long oppressed by the icy-cold winter (v. 16).

Then she, in another verse, gives a vivid picture of the summer-wind, laden with dust and stones, robed in the burning rays of the terrible sun, drying up all the rivers, scorching all the trees, and emitting in volumes the burning heat like the venom of a serpent (v. 17).

The rainy season is described as a season specially congenial to the awakening of the sentiment of love. The roaring of clouds is nothing but the deep sighs of Madana; the clouds are nothing but his mad elephants; the lightning is nothing but a missile in his hand and the rain-bow is nothing but a weapon for infatuating the world (v. 18).

Lastly, Padmāvati draws a vivid but horrible picture of a leper, causing loathsome feeling, in illustration of the sentiment of disgust (*vībhatsa-rasa*). The leper is undergoing the fruits of his past misdeeds. He is covered all over with excreta and pus

and oppressed by animalcules in the ulcers. Flies are swarming around him. Blood is trickling down, and his hands and feet are falling off. People are turning up their noses in disgust and spitting at the sight of him (v. 19). The verse justifies its title and the reader cannot help a shudder of disgust at the loathsome picture drawn in it.

Padmāvati is undoubtedly one of the greatest of Sanskrit poetesses. Her versatility is amazing. Her profound scholarship and fine artistic sense are breathed forth by every one of her verses. The richness of sentiments combined with suggestiveness, and the absence of superfluities and ostentatiousness render her composition very elegant and lucid.

Pun is her favourite device and she uses it with propriety and consummate skill in no less than four of her verses¹. Surely it is not at all easy to devise words and to set them so as to make them applicable to two things that are otherwise not comparable, e.g., miser and sword; dishonest person and plough; horse and lotus; Abhimanyu and lamp. These double tenders in meaning by the same set of words unmistakably prove her great mastery over the Sanskrit language. Padmāvati compares favourably with Gaurī in the matter of skilled use of similes and metaphors.

Her verses on Nature are, perhaps, the most striking of all. The verses on the dawn, a star-lit night, the rainy-season and the like bear the impress of fine poetic touches; and expressed in a most charming

1. Verses 2, 3, 11 and 13.

musical diction, they speak eloquently of her superb gift as a delineator of Nature.

Her power of vivid realistic description is just another striking feature of her poetry. Two very good examples of this are furnished by her verses on the summer-wind (v. 17) and the sentiment of disgust (v. 19). The first makes one feel, as it were, the hot breath of the blazing summer-wind, while the second enables one to experience the loathsome feeling actually generated in a person at the sight of a leper in the street.

Of rhetoric, she is a perfect master with lively examples of *utprekṣā*¹, *vyatireka*², *sandeha*³ and *apahnuti*⁴.

From the metrical point of view, she gives us examples of both *jāti* and *mātrā*⁵ metres. Her employment of the *mandākrāntā* metre in the verse on the rainy-season is, to say the least, very apt and at once reminds us of the long-drawn association of the same with the sentiment of pathos.

21. PHALGUHASTINI

A line of one of her verses is quoted in the *Kāvya-lamkāra-sūtra-vṛtti* of Vāmana⁶, the minister of King Jayāpīḍa of Kashmir, who flourished about the 8th

1. V. 1. This may also be an example of *smaraṇa*, which is defined as "Sadṛśa-vastu-darśane sadṛśa-vastu-smaraṇāt."

2. V. 2.

3. V. 4; v. 9: *suddha-sandeha*.

4. V. 8.

5. V. 7: *upagīti*.

6. KĀS, sū. 38, p. 171, Vāṇi-vilāsa ed.

Century A.D. Thus, Phalguhastinī must be earlier than that date.

Of the two verses of Phalguhastinī, reproduced in the present work from many Sanskrit anthologies in which they are found quoted and preserved, one is poetical and the other philosophical in theme and import.

The first is a beautiful description of moon-rise. The crescent moon, which is just a spot of whiteness in the midst of surrounding darkness, is described as a flower on the dark matted locks of Śiva, as the bow of Cupid, as a nail-mark on the hip of Lady Eve, as the smile on the face of Night and so on.

The second contains a serious reflection on the momentariness of human existence. The Creator, the poetess points out, creates, no doubt, great and good things, but makes them all equally transitory. But what is the purpose in creating them with so much care and thought, if they are meant to be destroyed?

The very fact that so great a rhetorician as Vāmana quotes her is enough to prove that she was then regarded as a poetess of high fame. The two of her verses reproduced here testify to her poetic gifts, such as richness and breadth of imagination, freshness and depth of thought, and elegance and clearness of expression.

22. RAJAKANYĀ 1

The verses of Rāja-kanyā, included in the present work, have been culled from the Śārṅgadharā-

1. Saśikalā or Candrakalā, talented daughter of a King of Kashmir. The romance between the princess and the

paddhati and several rhetorical works. Both of them are in the form of a metrical conversation between the princess and her lover. The princess tries playfully to test the lover by pointing out: this is the palace of the lion (i.e. her father) who would like to drink the blood of the elephant (i.e. her lover) if he can catch him. Quite equal to the occasion, Bilhaṇa at once replies that it may be so, but what elephant would leave a beautiful green young creeper (i.e. the princess) even at the risk of his life?

The second verse, which has been quoted in such rhetorical works of great authority as the *Sarasvatī-kaṇṭhābharṇa*, the *Rasa-gaṅgādhara* and the *Sāhitya-darpaṇa*, consists of a similar animated conversation between the princess and her lover. The lover says: the birth of the lily is useless if it has not seen the moon-beam. The princess aptly replies to that by saying that the birth of the moon too is in vain if it has not seen the face of the lily that passes sleepless nights.

23. *RASAVATĪ PRIYAMVADĀ*

Rasavatī Priyamvadā who flourished at Faridpur, Bengal, at the beginning of the 16th century A.D., was a renowned lady who composed a religious work of high merit called *Śyāma-rahasya*. Her single verse, included in this work, is a very fine stanza in the *Sārdūla-vikrīḍita* metre. It is a stotra written in

famous Bilhaṇa, the chief Court-poet of the King, is well-known.

praise of Kṛṣṇa, whose devotee the poetess herself appears to be. Her style is simple and elegant, and as a stotra, it is exquisite and touching. The underlying idea has a note of sublimity in it.

24. SARASVATĪ

The present work contains no more than two verses of Sarasvatī, the first of which is reproduced from Bhojadeva's *Sarasvatī-kaṇṭhābharana*¹ (10th Century A.D.) and other rhetorical works and the second from such anthologies as the *Śārṅgadharma-paddhati* and the *Sad-ukti-karnāmṛta*. The first is an eulogy in anuṣṭubh of the King who is described as the nether region, the source of all hopes, fittest person to be fanned by the *chaurie* and the sole representative of the three worlds.

The second is a fine stanza in the *vasanta-tilaka* metre which may stand as a beautiful specimen of short reflective poems in Sanskrit. Its suggestiveness is of a noble order. A fragrance-loving bee overlooks the faults, its thorns, absence of honey, dusty gloom, etc., and is content with the single virtue the flower possesses, viz., its fragrance. By this our poetess means to suggest how good and noble men overlook the faults of others, seeking only the good points in them.

25. SARASVATĪKUṬUMBADUHITĀ

The personal identity of this poetess is not expressed by her own name, but only in terms of her relation to her father who was evidently a person

1. SKB., p. 225, Kāvya-mālā ed.

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favoured by the Muse (literally, a kinsman of Sarasvatī). The verses of father¹ and daughter are found quoted in the Śārṅgadhara-paddhati (14th Century A. D.).

Her verse in the anuṣṭubh metre presents a riddle, the solution of which depends apparently on the clearing of the pun on the word 'surata.'

26. *SILĀ BHATṬĀRIKĀ*

Her poem "Yaḥ kaumāra-haraḥ sa eva hi varaḥ" etc. has been quoted by Rājānaka Ruyyaka in his Alaṅkāra-sarvasva,² composed in 1150 A.D. The verse is also found in the Kavīndra-vacana-samuccaya which is probably of an earlier date. The Śārṅgadhara-paddhati says that Śilā composed the verse "Idam anucitam akramaś ca puṁsām" etc. in course of her play with Bhojarāja.³ Again, Rājaśekhara pays tribute to her in a verse.⁴ King Mihirabhoja was an elder contemporary of Rājaśekhara. Probably, it is this Bhojarāja with whom Śilā was engaged in conversation and with whom she seems to be on a term of considerable intimacy,⁵ in which case Śilā must have flourished in the 9th Century A. D.

Of the six verses of Śilā Bhaṭṭārikā, also called Śilā Bhaṭṭārikā, included in this volume, two portray

1. Father's verses are also found in the Bhoja-prabandha of Ballāla (16th Century A.D.).

2. Kāvya-mālā series, 1893, pp. 127-8, 200.

3. V. 564.

4. Jalhana's SMV., p. 47.

5. See Śilā's v. 6.

the plight of the separated lovers ; two are in the form of a conversation between a lady and a messenger-maiden ; one depicts the character of an unchaste woman ; and one is a passage-at-arms between the poetess herself and King Bhoja.

In the first verse, which is in the hariṇī metre, we get the piteous picture of a lady left by her lover. She is being constantly tormented by the pangs of love, but neither her angry lover, nor the equally relentless Yama is coming forward to relieve her ; yet how can such agonies be borne by a tender damsel ? (v. 1).

The second verse, in the anuṣṭubh metre, represents the other side of the picture. The man, separated from his lady-love, is undergoing similar agonies and spending sleepless nights, thinking of her alone. Thought and sleep are like co-wives ; where one is present, the other is absent. Now that he is given to thinking day and night, sleep has deserted him (v. 2).

In the third verse, in the śārdūla-vikrīḍita metre, the deserted lady sends her maid to her lover with a message of reconciliation. At the same time, she is not unmindful of warning her maid against the possibility of a scandal. She, her maid, is a young woman ; he, her lover, too, is a sprightly and fickle-minded young man ; it is even-tide and the vernal breeze is blowing ; the place of their meeting, too, is a deserted one ; so let her be careful (v. 3).

The fourth verse, in the śārdūla-vikrīḍita metre, reveals that her fear about the young messenger-maiden was not unwarranted. The maiden has her

excuses, no doubt; but they prove eventually all futile (v. 4)

The fifth verse, also in the śārdūla-vikrīḍita metre, portrays the unjustifiable ways of an unchaste woman. She never remains content with the same lover for long. Her old lover is there, the amorous nights of spring have arrived once more, the fragrant breeze is blowing as before—yet now she fails to find any pleasure in these as she used to do before. Now she is longing for a new paramour (v. 5).

The sixth verse, in the puṣpitāgrā metre, is grossly indelicate (v. 6).

Silā is one of the greatest and most well-known of Sanskrit poetesses. Her verses are cited in almost all the best-known anthologies and copiously quoted in the standard rhetorical treatises. She has been honoured by Dhanadadeva as gifted with great poetic genius and erudition.¹ What strikes us most in Silā is her wonderfully keen psychological insight, displayed in every one of her verses. The agonies of separation are very realistically portrayed by her in the first two verses. The lovers have quarrelled, yet are ever pining for each other, their mutual love being enhanced all the more through temporary separation. No less realistic is the picture of a jealous and suspicious lady, in the third and fourth verses, mistrusting even her trusted maid. Love begets jealousy, jealousy suspicion. Well knowing the fickleness of men, she thinks it better not to take any chances, even with her nearest friends. Finally, the

1. SP., v. 163, p. 26. *see Page XXI of this book (bottom)*

perverted mentality of a coquette is well-reflected in the fifth verse.

She has an easy-flowing and musical style. Rājaśekhara praises her as commanding, along with the great poet Bāṇa, the pāñcālī style in which an equal attention is paid to the idea and its expression.¹

27. SITA²

As her verse “Mā bhaiḥ śāsāṅka” etc. has been quoted in the Kāvya-mīmāṃsā of Rājaśekhara, she must have flourished before the 10th Century A. D.

The above is a love-poem in which the lady tries to encourage her frightened lover, not in plain words but indirectly, with the help of a rhetorical embellishment that is known as aprastuta-praśaṃsā. This verse has been quoted by many famous rhetoricians.

28. SUBHADRA

Only one verse of Subhadrā, quoted in the Subhāṣitāvalī of Vallabhadeva, is reproduced here. It seeks to bring home to us the puissant truth that attachment is the root cause of the whole series of men's mental agonies. This it accomplishes by

1. शब्दार्थयोः समो गुम्फः पाञ्चाली रीतिरिष्यते ।

शीला-भट्टारिका-वाचि वाणोक्तिषु च सा यदि ॥

Jalhanas SMV., MS., no. 370 of 1884-87, Bhandarkar's Reports, f. 16 (b); p. 47 of SMV., GOS., vol. 82, 1938.

For a different view about the pāñcālī rīti, see SāhDar., p. 467, l. 13 f.

2. Also called Sītā.

bringing in, as an instance, the successive phases of torture undergone by milk, such as boiling, churning and so on—all due to its *sneha* (fat).¹

The present verse is simple, and the idea beautiful. The pun on the word *sneha* is rather clever.

29. TRIBHUVANASARASVATĪ

The Karpūra-mañjarī of Rājaśekhara records the name of one Tribhuvanasarasvatī, the elder sister of Mahītalasarasvatī.² If our poetess be identical with this Tribhuvanasarasvatī, she must have flourished before the 10th Century A.D. In any case, she cannot be later than the 13th Century A.D. as two of her fine verses are preserved in the Sadukti-karṇāmṛta. The first describes the superb beauty of the King, who outshines even the moon itself and attracts all the ladies without any exception.

The second vividly portrays the ecstasy of Hari's joy at the sight of Lakṣmī during the churning of the ocean.

The poetess gives us two fine examples of rhetorical embellishments—figures of speech; one of vyatireka and the other of a combination of rasavat (from the point of view of the devotee) and bhāvodaya (from the point of view of Hari). References to Arundhatī in one verse and the churning of the ocean in the other tend to show that the poetess was fond of traditional lores.

1. See Translation.

2. NSP. ed., Act II, p. 46

30. *VENĪDATTĀ*

Only one verse of *Venīdattā* has been included in the present work. This has been quoted in the *Padya-venī* (17th century A.D.) It is an eulogy of the King. The supreme majesty of the King terrifies all alike, even the gods, the demons and the serpents. Only the terrific goddess *Hingulā* can save us from the wrath of the King. The stanza, which is in the *śārdūla-vikrīḍita* metre, has alliterated words that contribute to its rhythm and serve as a fit vehicle of its idea.

31. *VIDYAVATĪ*

Her poem in the present work is nothing but a stotra on the goddess *Suminākṣī*, consisting of 12 stanzas, all in the *anuṣṭubh* metre. The goddess is extolled as a supremely auspicious one who does good even to *Samkara*, the source of all good. She is the most benign deity by whose grace both worldly advantage and salvation are easily obtained. There is nothing extraordinary in the poem, either in its metre or in its diction. It may be enough to say that here is a fine specimen of a hymn of praise through which the devoted heart of a woman has found a spontaneous expression.

32. *VIJĀ*

She is also called variously as *Vidyā*, *Vijjakā*, *Vijjākā*, *Vijjikā*, *Vijā*, *Bijjākā* and so on.

The lower limit of the date of *Vijjā* may be ascertained with accuracy. Her verse "*Dhaunyāsi yā*

kathayasi," etc., has been quoted by Mukula Bhaṭṭa in his *Abhidhā-vṛtti-mātrkā*.¹ Mukula Bhaṭṭa was the son of Bhaṭṭa Kallaṭa who was a contemporary² of Avantivarman, King of Kashmir. Avantivarman reigned from 855 to 883 A.D. Hence there is no doubt that Vijjā must have flourished before this date.

The upper limit of Vijjā's date, too, may be fixed from one of her verses "Nīlotpala-dala-śyāmām Vij-jakām," etc., which proves her not to be prior to Daṇḍin (7th Century A.D.).

Thus Vijjā must have flourished between the 7th-9th Century A.D.

We cannot be sure whether Vijjā is identical with Vijayabhaṭṭārikā, Queen of Candrāditya. Further evidence must be forthcoming for enabling us to come to the conclusion that Vijayabhaṭṭārikā was at all a favourite of the Muse, not to speak of her being a poetess of foremost rank.

As many as twenty-nine verses of Vijjā, collected from different anthologies, are reproduced here. She deals with a great variety of subjects, which may be briefly arranged under the following heads:— (1) description of human beings, including eulogies of the King and his sword, descriptions of herself, poets in general, an unchaste woman, a rustic woman, a woman separated from her lover, and a lady in love; (2) descriptions of the face and glance; (3) self-description of a lady separated from her lover; (4) the art of love-making; (5) human destiny; (6) a song of

1. AbhVM., p. 12, NSP. ed.

2. Rājatar., v. 66.

corn-threshing damsels; (7) Nature—poems on trees and the sun; (8) seasons: three poems on the rainy season, and one on the spring; (9) and lastly, a verse on the puzzling name of the ocean.

In the first verse, the King is eulogised, by means of puns, as the supreme lord and husband of the entire world (v.1).

In the next verse, the King's sword is praised as bringing fame to the King in times of war (v. 2).

In one verse, she boldly praises herself as the goddess of learning incarnate (v. 3).

In another, she has a word of praise for the poets in general, whose ideas fill the readers with deep and silent admiration (v. 4).

Vijjā has no less than three verses on unchaste women. In the first, a faithless wife and negligent mother goes to the solitary river-bank—under the pretence of fetching drinking-water for her husband—to meet her lover (v. 5).

In the second, we have the unusual picture of an unchaste mother taunting her chaste daughter for her fidelity to one husband only (v. 6).

In the third, an unchaste woman expresses her delight, to a personal friend, at the beauty of the cane-groves on the sandy shores where she has indulged in many stolen love-affairs (v. 7).

The next verse portrays a rustic woman on a bamboo-platform in a cucumber-field, ostensibly engaged in her usual duty of driving away the jackals from the field at night, but really enjoying the company of her lover (v. 8).

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The following two verses delineate two love-lorn ladies, separated from their lovers. One condemns Madana as a coward who, not being able to conquer Siva, the Buddha and her lover, is now taking revenge on her, a poor helpless woman, and torturing her to his heart's content (v. 9).

The other verse utilises the traditional idea of the awakening of the tormenting passion of love during the rainy season for a poem which stands as a fine example of virodha. The sky is covered with clouds, the earth is filled with water, the quarters are dazzled with lightning-flashes, the sky is full of the torrential flow of rain, forests are full of kuṭaja flowers, the rivers are filled to the brim with water. What is meant by the rainy season, the poetess asks, by all these demonstrations of pomp and strength in killing a mere tender damsel, which it could have done easily without such displays (v. 10).

In the verse on the face of a beautiful woman, the lotus is compared, by the use of puns, to a warrior who, though striving hard, is not able to conquer his rival. In the same way, the lotus, in spite of its full-blossomed beauty and glory, is not able to conquer the face which is lovelier than it (v. 11).

Vijjā has only one verse on the handsomeness of men. It describes the glance of the lotus-blue eyes of the King which generates love in the heart of ladies and means good grace to his subjects (v. 12).

In three verses, a lady, separated from her lover, pathetically describes her own painful state (vv. 13-15).

The two verses on love-making are rather delicate. In one a lady describes to her friends how she forgets everything in the world when her lover stretches out his hands to her (v. 16).

In the other, the art of pleasing angry ladies is described (v. 17).

Vijjakā has three verses on fate. The first describes the vicissitudes of all existence, human or otherwise. Once the tank was so wide and deep that huge elephants sported there with ease ; but now, in course of time, it has come to be reduced to such a state that there is not even water enough for a heron to dive in (v. 18).

The second metaphorically depicts the inexorable-ness and inexplicability of human destiny. Human beings are being whirled blindly round and round on the wheel of care, like a lump of clay, by Providence—none knows for certain what is going to happen to him (v. 19).

The third verse under this head praises the courage and fortitude of great men in times of calamity. Just as mountains and oceans survive even after universal dissolution, so those men remain unshaken even under the greatest misfortunes (v. 20).

After this comes the verse on the songs sung by damsels engaged in husking the rice—songs which are mingled with the sounds of the jingling of bracelets and deep breathings (v. 21).

The verse on the campaka-tree describes its miserable state on being planted in the garden of a wicked person who does not appreciate its real worth and neglects it accordingly (v. 22).

The verse on an unnamed tree points out how it attracts people with its cool shade and sweet fruits. But if it really be not what it appears from a distance, and be full of poisonous fire in spite of its serene and beautiful external appearance, then, of course, none will come near it (v. 23).

These two verses may be taken to be allegorical. The first means that the notable virtues of good men are not generally appreciated by the world at large; the second means that in this world, things are not always what they seem to be, what may appear attractive from a distance may very often turn out to be just the opposite when approached; that is, in other words, distance lends enchantment to the view.

The next verse describes the morning glory at sunrise, when the pollen-purpled bees gladden the earth with their hummings (v. 24).

In the first of the three verses on the rainy season, a lady separated from her lover entreats lightning not to flash and thereby increase her hankering for her lover all the more. It describes the rainy season as a season for specially torturing the separated lovers, with such accomplices as the cloud, the wind and the peacock. They, all being males, do not understand the torments suffered by a lady. But she, i.e. the lightning, is a female like herself,—so she, at least, ought to sympathise with her and spare her any further pains (v. 25).

In the second verse, the rain-bow that adorns the sky, is cleverly compared, by means of puns, to the fickle heart of a young lady (v. 26).

The last is a general description of the rainy-season—the season of love-making, when the earth is green with grass and the sky dark with clouds (v. 27).

The verse on the spring gives a vivid picture of the crimson palāśa-flower, the filaments of which look like the the flowery bow of Cupid (v. 28).

The last verse of Vijjā in our list gives some sort of a problem for solution. Why should a sea be given all such grand epithets as pāthodhi, jaladhi, payodhi, udadhi and vāridhi, when it utterly disappoints all thirsty travellers who want to drink its water (v. 29).

Vijjā was perhaps the greatest, the most well-known and the most versatile of Sanskrit poetesses. Her verses are found quoted in numerous anthologies and rhetorical works. She herself was conscious of her powers and very self-confident, and even went to the extent of styling herself as Sarasvatī incarnate.¹ Dhanadadeva pays her a great compliment for her erudition and poetic genius.²

Vijjā's verses possess all the qualities of high class Sanskrit poetry. They bear eloquent testimony to her natural power of expression, her graceful diction, her self-confident handling of long compounds. Simplicity is not one of her virtues. On the contrary, she usually aims at high-sounding effects and revels in displaying mastery over language. The results

1. नीलोत्पल-दल-श्यामां, etc.; SP., v. 180, p. 29; SHV., MS, v. 145, f. 34; SMV., p. 47.

2. SP., v. 163, pp. 26-27.

are not, however, always happy and some of her verses have neither much elegance of style nor much sweetness of expression. However, this remark is not applicable to all her verses, some of which¹ are full of rhythm, harmony and musical grace.

Like Padmāvati, she too often makes use of puns rather cleverly.²

Vijjā gives us fine specimens of such figures of speech as paryāyokta,³ atīśayokti,⁴ tulya-yogitā,⁵ viśeṣokti,⁶ ākṣepa,⁷ saṃkara (combination of rūpaka-upamā-dīpaka)⁸ and svabhāvokti.⁹

33. VIKAṬANITAMBĀ

Her verses “Lāvaṇya-sindhur aparaiṇa keyama atra,” etc., has been quoted by Ānandavardhana in his Dhvany-āloka.¹⁰ Ānandavardhana was well-known at the time of Avantivarman, King of Kashmir (855-883 A.D.).¹¹ He mentions the name of Udbhaṭa¹² who in his turn has been mentioned by Rājaśekhara (880-920 A.D.).¹³ From this we may reasonably assume that Vikaṭanitambā flourished at least in the earlier half of the 9th Century A.D., if not earlier still.

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| 1. E.g., verses 7, 8 and 10. | 2. E.g., verses 1, 11, 26. |
| 3. V. 3 (103). | 4. V. 11 (111). |
| 5. V. 12 (112). | 6. V. 13 (113). |
| 7. V. 15 (115). | 8. V. 19 (119). |
| 9. V. 21 (121). | |
| 10. See p. 205, Kāvya-mālā ed. | |
| 11. See Kalhana's Rāj Tar., 5. 34. | |
| 12. Pp. 96 and 108, Kāvya-mālā ed. | |
| 13. KM., Gaekwad's Or. Series, 3rd ed., p. 16. | |

'According to Bhoja,¹ Vikaṭānitambā was a widow who married again. If the husband of Vikaṭānitambā, first or the second, were really so foolish as to pronounce māṣa (corn) instead of māsa (month), śakāsa in stead of sakāśa and to drop ra or ṣa of uṣṭra, as alleged,² then surely Vikaṭānitambā, a poetess of distinction, found herself in an utterly hopeless and helpless condition.

A good many verses of Vikaṭānitambā are preserved in different anthologies and rhetorical works; of these, eleven are reproduced here.

Like Gaurī, Padmāvatī and Vijjā, Vikaṭānitambā too deals with a variety of subjects:—(1) the King, a bride, a woman going to keep her tryst with her lover, an indignant lady; (2) the beauty of a lady, the waist; (3) meeting between lovers; (4) the bee, the nimba-tree; (5) the spring.

In her first verse in the druta-vilambita metre, the King's rival army is compared, by the use of

1. Śṛṅg Pr., MS., vol. III of Madras Govt. Oriental MSS. Library Catalogues, p. 372.

2. Namisādhū on Rudraṭa's Kāvyaḷaṃkāra, p. 30,

“यथा विकटनितम्बायाः पतिमनुकुर्वाणा सखी प्राह—

काले माषं सस्ये मासं वदति शकासं यथ सकाशम् ।

उष्ट्रे लुम्पति वं वा रं वा तस्मै दत्ता विकटनितम्बा ॥”

Bhoja's Śṛṅgāra-prakāśa, MS., Madras Govt. MSS. Lib., vol. iv, p. 562, also quotes the same verse but the 1st line is different:—

पृष्ठः काले वदति सबाष् (माषं) तद्विपरीतं सस्य-हिरण्ये ।

लुम्पति चोष्ट्रे रं वा षं वा तस्मै दत्ता विकटनितम्बा ॥

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puns, to a young bride,—shy, subdued and not daring to show off any valour (v. 1).

In the second verse, which is in the rathoddhatā metre, the King is extolled as one whose fame has spread all over the world (v. 2).

In the next verse, a lady who goes out to keep her tryst says to her confidant that she is not afraid to go out alone, even at the dead of night, because the feather-arrowed god of love is her companion (v. 3).

As is only natural, we find in the next verse, the friend of a bride speaks in a very jocular and intimate tone to the young husband. She cheers up the husband and wants him not to fight shy or fall below the standard of an ideal husband on consideration of immaterial points with regard to his wife's creeper-like frame or young age (v. 4).

In the next verse, the friend of an indignant woman speaks. The lover is ever innocent, simple, straight-forward and most devoted to his sweetheart. Still, she exhibited her indignant nature—ignoring the advice of friends—what is more,—without taking into consideration the consequences she was dragging herself to. Now that the lover has deserted her, what's the good of her crying in the wilderness? (v. 5).

In another verse, the poetess cleverly compares a young lady to the ocean of beauty (v. 6). The other verse under this head is on the slender beauty of the waist (v. 7).

The next verse realistically describes the intense joy of a lady when her lover comes to her (v. 8).

The verse on the bee is an anyokti in which the greedy bee is dissuaded from courting a jasmine-bud that will yield no pleasure to it (v. 9).

The verse on the nimba-tree exposes the foolishness of the crow, which, leaving aside the fragrant ketakī flower, full of honey, in its beautiful surroundings, finds pleasure in the nimba flower, devoid of honey and full of dust (v. 10).

In the last verse, the poetess describes the spring which presents even all good things in a malevolent spirit. The mango-tree, so inspiring at other times, becomes the source of death to a separated lady. It kills her even when it unfolds its blossoming sprouts very slightly (v. 11).

Vikaṭānitambā, too, was a well-known Sanskrit poetess, her verses being profusely quoted in numerous anthologies and rhetorical treatises.

Unlike Vijjā, she has a simple elegant style. One notices the complete absence of long compounds in her verses, and a sweetness that arises from the use of very simple words alone. Of her Rājaśekhara rightly says, "Who that has been entertained by the writings of Vikaṭānitambā does not ignore the sweet honey of the words of even his own sweetheart?"¹

Most of her verses are sensuous and indelicate to modern taste.

1. के वेकटनितम्बेन गिरां गुम्फेन रञ्जिताः ।

निन्दन्ति निज-क्रान्तानां न सौगध्य-मधुरं वचः ॥

SMV., p. 47, v. 92; SubhMV., v. 47, p. 59; ŚrṅgPr., MS., p. 372.

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Vikaṭānitambā is an adept in rhetorical embellishments. The first verse presents itself as a good example of saṃkara as well as saṃsṛṣṭi. The former is a combination of artha-śleṣa and pūrṇopamā; and the latter that of śabdālaṃkāra (anuprāsa: alliteration) and arthālaṃkāra, viz., the above. The pūrṇopamā in this verse is indeed grand, as there is similarity in all respects, even in number and gender. The second stanza also may be reckoned as a very good example of saṃkara and saṃsṛṣṭi, the former being a combination of rūpaka and preyas and the latter that of the vṛtty-anuprāsa, preyas, rūpaka and śleṣa. The fourth is an excellent example of the figure of speech dṛṣṭānta. The sixth is a rhetorical marvel in its presentation of the saṃkara arising out of the combination of the figures sandeha and atiśayokti. The seventh is a superb poetic creation presenting a wonderful instance of vyāja-stuti. In the eighth verse, we get the figure of speech bhāvodaya; in the ninth saṃkara i. e. a combination of śleṣa and paryāyokta¹ and in the last verse the figure of speech viśama.

Vikaṭānitambā is no less clever in the employment of metre. She adds much grace to one of her verses (no. 4), both in meaning and diction, by the use of the word mandākrāntā which is the name of its metre as well. The clever employment of an almost unknown metre like dohaḍikā² in a verse (no. 7) which really praises the heroine, though apparently

1. According to some, this will be an example of samāsokti.

2. A mātrācchandaḥ : see ChanM., v. 261, p. 172.

censuring her, is really a very clever combination of the metre and the figure of speech.

*GENERAL TREND OF THOUGHT AND STYLE
OF THE SANSKRIT POETESSES.*

The subjects of the verses, included in this work, may be broadly arranged under twelve heads—viz. deity; human beings; beauty of features, etc.; love; animals, birds and insects; Nature; seasons; trees and flowers; inanimate things; philosophy; religion and miscellaneous.

Of these, love is by far the most popular topic, nearly forty verses being devoted to it. Not a few poetesses have written on nothing else. All the stages, modes and devices of love have been taken up—viz. desertion, separation and quarrel; anger and indignation (*māna*); gradual softening and approaching the go-between (*dūtī*) with messages of reconciliation; suspicion, jealousy and suspense; first meeting and direct pleading; the lover's declaration of the vow of eternal love; and finally, joyful re-union. In this connection, a rather unusual verse is found on the *māna*¹ (indignation) of a man. Usually in Sanskrit Literature *māna* is regarded as the special prerogative of the fair sex alone, and pacification the bounden duty of men. One of our poetesses, however, has given a reverse picture.²

1. The word *māna* cannot be exactly translated into English. The English words like 'anger', 'indignation,' etc. do not express the exact idea.

2. *Silā Bhaṭṭārikā*, v. 2 (79), p. 35.

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Various other types of love, too, have been treated, such as, the refined love of a shy bride, the crude love of a forward rustic woman, the bold love of a lady in tryst, and the stolen love of an unchaste woman. This last topic seems to be very popular with our poetesses, and no less than seven verses are found on this theme. What strikes us here is that nowhere is a single word of condemnation uttered against this perverted species of humanity. On the contrary, the poetesses seem rather to revel in the theme and their verses on this topic are all very fine productions, tinged with lyrical touches and musical grace.

Another feature that strikes us is that only the grosser sensuous aspects of love have been dwelt on by our poetesses. Of course, this is not a speciality of these poetesses alone, but is the common tendency of many Sanskrit poets too. There are half a dozen verses on *surata-keli* and though beautiful, they are rather indelicate for modern taste. The verses on the playful conversations between lovers, too, are often guilty of gross indelicacy.

A third noticeable feature is that in the verses no complaints have been made against men by the poetesses. On the contrary, even at the time of the greatest suffering, the whole blame is put on the women themselves and never on men. This, indeed, is an inherent trait of women of all climes and times.

The next popular theme is the description of female beauty to which familiar and interesting topic nearly twenty verses have been devoted. Nearly every feature has been considered from hair down to toe-nails, described by means of ingenious compari-

sons. There are only two verses on the beauty of man.¹

The delineation of the different types of human beings, too, is a favourite subject of the poetesses. Six different types have been considered, viz. King, poet, greedy man, miser, crook and leper, illustrating different sentiments of wonder, pathos, and disgust. Among these, the verses on the King and his majesty are most numerous, more than a dozen being devoted to this topic out of the total nineteen under this head. This may be due to the fact that many of these poetesses were court-poetesses favoured by the King, and often on intimate terms with him. What is mainly dwelt on in this connection is the sterner mood of the King as a conqueror of enemies, as a dispenser of justice, as an upholder of the principles of morality and religion,—there being only two verses² that portray his beauty and softer mood as relaxing from his serious duties and indulging in his favourite pastime. As natural, masculine qualities always appeal more to the feminine heart than mere effeminacy.

Nature—the eternal source of inspirations to poets of all ages—too is equally popular with our poetesses, there being ten verses on Nature and nine on the seasons. The verses on Nature include such phenomena as the dawn, sun-rise, sun-set, morning-

1. Vijjā, v. 12 (112), p. 47 and Tribhuvanasarasvatī, v. 1 (86), p. 39.

2. Padmāvatī, v. 1 (51), p. 22. Tribhuvanasarasvatī, v. 1, (86), p. 39.

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breeze, moon-rise, stars and rumbling cloud. The seasons dwelt on are the summer (three verses), the rainy season (four verses) and the spring (three verses). The tendency to personify is a noticeable feature in these verses, such as dawn personified as Cupid's daughter coming to adore Lakṣmī, morning-breeze as an ardent lover, night as a lady waving auspicious light and so on.

Topics like animals and birds, etc., trees and flowers, and inanimate objects have received but meagre attention, there being not more than four verses under each head. Some of them are allegorical.¹

So far as regards the mundane world.

As regards the supra-mundane, philosophical and religious topics are openly neglected, most of the poetesses being utterly indifferent to the world beyond. To them, the lord of a woman's heart—her lover—is far more important than the Supra-mundane Lord; the ordinary human problems of love and separation, joys and tears than the solemn problems relating to the other world. Under the head of philosophy, only one subject has been taken up, viz. human destiny on which there are altogether five verses, two on the momentariness of all mundane objects, and the rest on the vicissitudes of human existence and the blindness and helplessness of man under the inexorable wills of Providence.

1. e. g. Sarasvatī's verse on the ketakī (76), p. 33, Vijja's on the campaka-tree (122), p. 52 and Subhadriā's on milk. (85), p. 38.

Under the head religion, there is a single verse, a motherly advice to young people to turn their minds to the next world. This is the only didactic poem in this volume. Besides this, there are some customary eulogistic verses on Śiva, Kṛṣṇa, Hari, Sarasvatī, Sumīnākṣī and Avalokiteśvara. Except one verse on Śiva's Mahā-bhairava aspect,¹ all the rest dwell on the softer, serene and gracious moods of the deities.

On the whole, it may be said that these Sanskrit poetesses of India pose neither as philosophical teachers, nor as religious missionaries; and do not aim to impart to the readers any abstruse message of morality, knowledge or emancipation through their verses. They write poetry for the sake of poetry-writing and do not make poetry a vehicle of something else, - art for art's sake is their motto. They delight in and love this mundane world of ours, with its sun and moon and all the boundless wealth of Nature, trees and flowers, men and animals, love and strife, and it is this delight alone that they express spontaneously in their verses. Hence, their verses are lyrical rather than reflective, sentimental rather than serious, sensuous rather than intellectual, indicative rather than injunctive, lively rather than lofty.

As regards style, simplicity and sweetness are the two pre-dominating features. Except Vijjā, none ventures to play with long, high-sounding words and compounds, but contents herself with short and simple expressions. Hence their verses all have a ring

1. Cinnamnā, v. 1, (14), pp. 6-7.

of sincerity, spontaneity and easy grace. Charming musical effects have been secured in most of the verses by the harmonic arrangement of words, and by the clever use of onomatopoeic words and alliterations.

As regards metre and rhetoric, skill in versification has been shown by most of the poetesses, and verses have been written in good many metres including some rarely used ones such as *kāla-bhārinī* and *dohadikā*. In some places metres have been specially chosen for expressing appropriately particular themes like separation, pathos and so on.

Rhetorical embellishments, though resorted to in many places, have not been used inordinately. Of these devices, puns, metaphors and similes, and alliterations are the most favourite ones.

SANSKRIT POETESSES KNOWN ONLY BY NAME

Besides the above, there are some poetesses, known to us, at present, only by name. Except some traditional verses attributed to some of them, none of their works is available. Short accounts of a few of them are given below:—

1. *KAMALILĀ.*
2. *KANAKAVALLI.*
3. *LALITĀNGI.*
4. *MADHURĀNGI.*
5. *SUNANDĀ.*
6. *VIMALĀNGI.*

These poetesses have been mentioned in the Rājaśekhara-carita.¹ Rājaśekhara was a contemporary of Rājendra Cola (1004-1016 A.D.), as mentioned in the same work. So they cannot be later than this date. Of these, Lalitāngī, Madhurāngī and Vimalāngī hailed from Mālava.

7. PRABHUDEVI LĀṬĪ

We know of her from a eulogistic verse of the great poet and rhetorician Rājaśekhara (880-920 A.D.). It is stated in this that she belonged to the Lāṭa country, i.e. modern Gujrat. Here a great tribute is paid to her poetic genius and all-round versatility. Thus, though not living, she is said to live in the hearts of men by virtue of her superb poetic merit; to be an expert writer of love-poems and an adept in all branches of arts.²

8. VALJAYANTI

She was also called Jayantī. Like Priyamvadā, she flourished in Faridpur in the 17th Century A. D. and was the daughter of one Mūrabhaṭṭa. She was an expert Sanskrit scholar and specially proficient in the Mīmāṃsā philosophy. She was married to Kṛṣṇanātha

1. MS.; See A descriptive catalogue of Sanskrit MSS. in the Government Oriental MSS. Library, Madras, Vol. XXI, 1918, p. 8167, no. 12206.

2. “सूक्तीनां स्मर-केलीनां कलानां च विलास-भूः ।

प्रभु-देवी कविर्लाटी गताऽपि हृदि तिष्ठति” ;

SHV., MS., f. 34, v. 132; SMV., GOS., p. 47.

who, too, was a great scholar. Vaijayantī was a renowned poetess to whom a large number of verses are attributed.¹ Many traditional stories are current in her name. She was the joint author of the work called *Ānanda-latikā-campū*, as her husband Kṛṣṇa-nātha explicitly mentions in the work itself that he collaborated with his wife in its composition.² However, in the present form of the work, it is not possible to demarcate their respective contributions.

9. VIJAYĀNKĀ

Another poetess of whom we know from one of Rājasekhara's verses³ is Vijayānkā, who flourished in Karnaṭa⁴ not later than the 10th Century A.D. She is eulogised as the goddess of learning incarnate

1. e.g.

(i) अहिरयं कल-धौत-गिरि-भ्रमात्

स्तनमगात्किल नाभि-हृदोत्थितः ।

इति निवेदयितुं नयने हि यत्

श्रवण-सीमनी किं समुपस्थिते ॥

(ii) वह्नि-क्रोण गतो भानुः शीतात् सङ्कचितं दिनम् ।

वैश्वानरो नर-क्रोडे राजन् शीतस्य का कथा ॥ etc.

2. आनन्द-लतिका-चम्पूर्येनाकारि स्त्रिया सह ।

3. सरस्वतीव कार्णाटी विजयाङ्का जयत्यसौ ।

या वैदर्भ-गिरां वासः कालिदासादनन्तरम् ॥

SHV., MS., ff. 33-34, v. 131; SMV., GOS., p. 47.

4. A district that roughly corresponds to the plateau of South Central India.

and as a peer to Kālidāsa in the Vaidarbhī style. Some verses are traditionally attributed to her.¹

KAVYAS OF THE SANSKRIT POETESSES*

There are some complete works by Sanskrit poetesses. We note below six such works of which one is a campū (prose-poetry) and the rest poetical compositions.

1. *DEVAKUMARIKĀ*, mother of King Saṃgrāma-siṃha, of Rajputana.

Her Vaidyanātha-prāsāda-praśasti, an historical poem, was composed for celebrating the opening-ceremony of the temple dedicated to Vaidyanātha.

2. *GANGADEVI*, Queen of Vīra Kampana, also called Kamparāya, of Vijayanagar.

She also composed an historical poem called Madhurā-vijaya, celebrating her husband's conquest of the city of Madhurā, known now as Madura.

3. *LAKṢMI RAJINI*, Queen of Malabar.

Her poem Santāna-Gopāla-kāvya is based on a story contained in the tenth chapter of the Bhāgavata-purāṇa.

1. The following verse is attributed to her :—

एकोऽभून्नलिनात् परस्तु पुलिनाद्वल्मीकतश्चापरः ।

ते सर्वे कवयःस्त्री-लोक-गुरवस्तेभ्यो नमस्कुर्महे ॥

अर्वाञ्च यदि गद्य-पद्य-रचनेश्चेतश्चमत्कुर्वते

तेषां मूर्ध्नि ददामि वाम-चरणमहं कर्णाट-राज प्रिया ॥

* For fuller accounts of these and translations of selected passages, see vol. 4 of this series—Sanskrit Poetesses, Part B. In the press.

4. *MADHURAVĀṆĪ*, court-poetess of the Tanjore King Raghunātha.¹

She translated King Raghunātha's Āndhra-Rāmāyaṇa into Sanskrit at his request.

5. *RĀMABHADRĀMBĀ*, of the court of Raghunātha.

Her work Raghunāthābhyudaya is an historical poem, dealing with the conquest of Raghunātha, son of Acyutarāya, of Tanjore.

6. *TIRUMALĀMBĀ*, Queen of Acyutarāya, of Tanjore.

She too deals with history to some extent, but gives us really the romance and wedding of King Acyutarāya, her husband, and Varadāmbikā.

Like the isolated verses, these complete poems, too, of the Sanskrit poetesses amply testify to the great poetic genius and erudition of the women of ancient India.

MODERN POETESSES

The traditional fame of the Sanskrit poetesses may be shown to have been emulated even by several modern poetesses who have produced works of great merit. A brief notice of some of them is given here.

1. *ANASUYĀ KAMALABĀĪ BĀPAṬ*

She is a Mārāṭhī lady who has composed the Śrīḍaṭṭa-pañcāmṛta, a prayoga or a treatise on the ritualistic worship of Dattātreya. The first two chapters are original compositions of the poetess herself, while the rest are mere compilations from various sources. The work is primarily for the

1. See Intro. p. XVIII.

Mārāṭhī people, as copious Mārāṭhī translations and explanations abound.

2. BĀLĀMBIKĀ

Sister B. Bālāmbāl, daughter of late Dr. A. R. Vaidyanatha Sastriyar, belongs to the Madras presidency. Her mother is a Sanskrit scholar and it is from her that she learnt Sanskrit.¹

She composed several Sanskrit works, such as the (1) Subodha-Rāma-carita, a condensed summary, in a very easy language, of the Rāmāyaṇa in poetry, in which the uttara-kāṇḍa is not dealt with; (2) Ārya-Rāmāyaṇa, another summary of the same epic. The style is very simple and lucid; (3) Gāna-kadamba,² a collection of beautiful, musical, alliterated and graceful metrical compositions,³ and (4) Devī-traya-triṃśan-mālā, published recently.

3. HANUMAMBĀ, VENNELAKAṂṬĪ

She hails from Nellūrupur, Madras and is a disciple of Brahmānanda Sarasvatī in whose praise she

1. See preface to Bālāmbikā's Subodha-Rāma-carita,
1. 1, for this and other informations regarding her.

2. *Tamil and Grantha characters.*

3. e. g. the opening verse.

कुञ्जर-वदन कुवलय-नयन

कुरु पर-सुखमनिर्श मे

(कु)

चञ्चल-श्रवोऽञ्चल

अञ्चित गति-युत

पञ्च-कराञ्चित

वञ्चित-दुरित (कु)

पुञ्जित-करुण

रञ्जित-श्रित-जन

भञ्जित-प्रत्यूह

मञ्जुल-वरण (कु) etc.

has composed a work called *Brahmānanda-Sarasvatī-Svāmi-pādukā-pūjana*. It is interspersed with prose passages, as is natural in *prayogas* and *paddhatis*. Here the poetess tenders her most sincere offerings to her guru.

She has composed other works too, such as the *Śaṅkara-Bhagavat-pāda-sahasra-nāmāvalī*. This, too, like the above is a hymn in praise of the famous Advaitin Śaṅkara. Here the poetess has coined a thousand different names in reference to Śaṅkara's multifarious activities and achievements. These verses make a pleasant reading.

A third similar work of Hanumāmbā is *Datta-pūjā-gīta-kadamba*, a *paddhati* of worship of god Dattatreya in musical verses. The poetess displays in this booklet a sound knowledge of the various *rāgas* and *rāgiṇīs*.

4. JÑĀNASUNDARĪ

Jñānasundarī, a dancing girl of Kumbakonam, was a poetess of renown who passed away nearly thirty years ago. She was honoured with the title Kaviratna by the Mysore Court. She was a pupil of Kuppusvāmin Śāstrin.

From her own statement we come to know that she composed several works. One of her works, *Hālāśya-campū* in six *stavakas*, celebrates the Śaiva cult of Madurā. She displays a considerable mastery over the Sanskrit language, though her style is not always very lucid. Her composition is marked with alliterations.

5. KAMAKṢĪ

Kāmākṣī, daughter of Pañcāpagesārya and wife of G. A. Muthukrishna Iyer, comes from Tanjore. She is a learned lady and specially versed in the Kālidāsian Literature. She has composed a small poem called Rāma-carita, cleverly using the words and phrases of Kālidāsa.

6. MAṆḌAYAM DHĀṬI ALAMELAMMA

This Southern Indian poetess has composed a small work called Buddha-caritāmṛta, an epitome of the Buddha's life. She has a simple style.

7. RĀDHAPRIYĀ

She is the queen of Viśvanātha Devavarman of Orissa, son of Raghunātha Devavarman.¹

She is the joint author with her husband of a poetical composition called Rādhā-Govinda-śarad-rāsa² or the autumnal sports of Rādhā and Kṛṣṇa. She has also composed a learned commentary called Rādhā-priyā on her husband's Rukmiṇī-pariṇaya, a poem in 11 cantos about Rukmiṇī's marriage with Kṛṣṇa.

8. RAMĀBĀI³

The poetess Ramābāi was born at Gaṅgāmūla in Maisūra (Mysore). Her father's name was Ananta Sūri⁴ and mother's Ambā.⁵

1. See Viśvanātha's Rukmiṇī-pariṇaya, p. 428. For other informations about the royal family, see Kavi-vamśāvalī by Viṣṇuratha, appended to the book, pp. 389 ff.

2. *Oriya character.*

3. Reproduced, in an abbreviated form, from J. B. Chaudhuri's article in the Indian Historical Quarterly, 1939.

4. See p. 53, v. 2.

5. See p. 53, v. 2.

Her work, called *Lakṣmīśvara-campū-kāvya*, was published in 1801 of the Śaka era, i.e., 1879-80 A.D. Hence it is probable that our poetess was born about the middle of the 19th Century A.D.

When the King of Mithila (Darbhanga) went to Calcutta on some business, he invited our poetess to his court and honoured her highly. Pleased at this, she promised the King that she would compose a poetical work about the events and festivities in connection with his accession to the throne. It is this that led to the composition of the *Lakṣmīśvara-campū-kāvya*.¹ This is her first work. We do not as yet know of any other work by her. From the very fact that she was highly honoured by the King of Darbhanga, it is evident that she must have been very well-known as a learned and cultured woman of her time; specially so, when we find that though a native of South India, her fame spread as far as Calcutta and Darbhanga.

The *Lakṣmīśvara-campū-kāvya* contains five stava-kas or cantos. It begins with a description of the city of Darbhanga followed by a short account of the King, father of *Lakṣmīśvara*. Then it goes on to describe the birth of *Lakṣmīśvara* and the festivities in connection with it, the boyhood of *Lakṣmīśvara*, the death of the old King and the self-immolation of the Queen on the funeral pyre.

The second canto records the education of *Lakṣmīśvara* at Benares and his marriage, on return, with *Rājyaśrī*, a girl of high birth and culture. The

1. See p. 2, Introduction.

marriage celebrations are described at length. The canto ends with the happy picture of the King enjoying the companionship of his loving wife and, at the same time, discharging his royal duties with scrupulous care and great merit.

However, at the request of the Queen, the King decides to leave off his royal duties for a short while and go for a holiday to a lovely garden-house.

The third canto contains a vivid and charming description of the honeymoon of the royal couple,—a loving bride-groom, a devoted bride and lovely spring,—what more is needed to make a perfect picture? Woman-like, our poetess does her best to portray the picture with sympathetic life-like touches. In this canto, specially, the poetess displays a considerable poetic and artistic genius. Her superb description of the spring and the sun-set, the moon-lit nights, etc. prove her to be a wonder-poetess of Nature.

The fourth canto, too, contains some lovely pen-pictures of Nature. It begins with a beautiful description of morning, with the gentle wind rustling and frolicking through the green foliage, lotuses blooming forth in tanks, and birds singing sweetly as if chanting eulogies of the King. Then follows a realistic account of the hunting expedition of the King. He goes to a deep forest where the thick leaves are constantly being joined together by the wind as if the sylvan goddess is with joined palms rendering her homage to the King.

The fifth and last canto contains an account of the festivities in connection with the King's corona-

tion. Lakṣmīśvara is depicted as engaged in heavy royal duties, sparing no pains to further the well-being of his subjects. At an auspicious moment he was acclaimed King by all court-officials and foreign representatives. Pomp and festivities continued for a good many days. Here the book ends.

The poetess has, in this book, told us about the closing period of the life of the hero's father, about the hero's birth, education, marriage, recreation, skill in royal duties and great popularity. But she could, surely, have enlightened us also on a good many historically important events in the life of Lakṣmīśvara from his birth to accession, but unfortunately does not. Of the five cantos, the first two cantos alone contain accounts of some ordinary events of his life, but the last three cantos are practically devoid of events. It is for this reason, that in these three cantos, the poetess, in the absence of any historical events, has to have recourse continually to descriptions of natural scenery and so on, and to introduce some distractions, leaving out the main theme. Thus, the poetess fails to supply an uninterrupted chronology of the childhood and youth of Lakṣmīśvara, and specially from the third canto onward, the inquisitive reader very naturally longs to have at least some bits of historical information, and not mere poetic imagination. In the third canto, we find the spring in its full glory; the sun rises and sets, so does the moon; the morning comes again;—but he whose presence we eagerly wait for, does not come to us as we would have liked him to do—no light is thrown on his life or feelings,—for

her, Nature is all, men nothing. In the fourth canto too, though we meet Lakṣmīśvara once more, yet come to know nothing about him,—as the poetess at once sends him out hunting, which is a very common occurrence in the life of all kings—ancient or modern. The hero of these last three cantos, thus, is a model King of all ages—a King rejoicing with his dear bride in pleasure-gardens, a King going to hunt, a King acclaimed by his subjects—but the special events in the life of Lakṣmīśvara, his peculiar traits and habits, his individuality, in short, are left neglected.

Hence, we cannot but conclude that although the Lakṣmīśvara-campū-kāvya contains some excellent poetical passages and descriptions of Nature and is, on the whole, well written,—sweet in thought and language—yet it is painfully lacking in descriptions of actual historical events, and therefore, disappoints the reader, who, from the introduction, expects a true picture of the State of Darbhanga more than half a century ago. Woman-like, our poetess prefers free thought to fixed truth, fancy to fact, imagination to information. She is a poetess through and through, but no historian.

But our poetess, though not a historian, proves herself very clever in rhetoric. She adheres to the principles of the Pāñcālī rīti—a rīti in between the Gaudī and Vaidarbhī¹. So far as the qualities (guṇas) go, her composition is marked with samatā

1 Sāhitya-darpaṇa, chap. IX, p. 467-68 of the Nirṇaya-sāgara ed.

and kānti¹. She is quite free from vulgarity (grāmyatā) and sweetness (mādhurya) prevails in her both in sound and sense. Only rarely she takes recourse to samādhi.² As regards embellishments³, she furnishes us excellent examples of svabhāvokti,⁴ upamā⁵, rūpaka⁶, utprekṣā⁷, arthāntara-nyāsa,⁸ vibhāvanā⁹, vyatireka¹⁰ and āśiṣ¹¹. From the point of view of word-embellishments,¹² our poetess has a strong liking for alliteration¹³, which is, in fact, a peculiar feature of the book. Her merit in this respect is superbly displayed when she employs at ease words¹⁴ of similar or almost similar sounds but with different meanings. The fifth canto of the book is adorned with various sorts of artificial verse-forms viz.

1. For samatā and kānti, see Kāvyaḍarsa, chap. I, v. 47 f.; op. cit, 85 f.

2. e. g. p. 25, v. 16 "Dantura" 3. Arthālaṃkāras.

4. e. g. p. 2-3, v. 6f, p. 16, v. 14 f

5. e. g. p. 11, v. 46, p. 15, v. 10, p. 22, v. 2-4. for prati-vastūpamā, see p. 9, v. 10, paronomastic simile (śliṣṭopamā), see p. 19, v. 25 f.

6. e. g. p. 5, v. 9.

7. e. g. p. 24, v. 14; p. 36, v. 16.

8. p. 32, v. 44; p. 38, v. 26.

9. p. 32, v. 45-46.

10. p. 46, v. 21.

11. p. 1, v. 1 f.

12. Sabdālaṃkāras.

13. e. g. Samarodbhaṭa-śatru-pratibhaṭa-vikaṭa-visaṃkaṭa-kāṭaka-kamṭaka-parivṛta. Sura-vara-kari-puṣkara-sikara-seka-dviguṇita. Sudhā-sitākāśa-vikāśa-cumbi, etc.

14. e. g. p. 1, Kṛta-sakala-ripu-janādara-bhaṅga-Darbhāṅgā-nāmnī nagarī; p. 2, prakramākaram iva abdhisunoh; p. 9, Virājamānam pararājamānam.

cakra-bandha¹ viśṛṅgāṭaka-bandha², padma-bandha³, muraja-bandha⁴, nāga-bandha⁵, gomutrikā-bandha⁶, gavākṣa-bandha⁷, and so on. It is undoubtedly true that all such artificial devices often hamper the spontaneous flow of poesy, yet it must be admitted at the same time that the motive which led her to adopt them, viz. showing off her skill in and mastery over the language and versification, has been fulfilled successfully. It is indeed no laughing matter to set forth her own name⁸, her father's name⁹ and so forth through such devices.

Ramābāī shows herself expert in the employment of metres too. Sometimes we find that she mentions the name of a particular metre,—such as rathod-dhatā,¹⁰ puṣpitāgrā,¹¹ praharṣiṇī,¹² etc. in some particular verse—without damaging the actual theme of the verse and actually uses that particular metre in that verse. This must, indeed, be admitted to be an indication of great skill.

Her skill in composing various forms of poetry¹³ is manifest from the examples she furnishes in this work.

1. p. 48. v. 30; p. 52, v. 43; cp. Māgha's Siśupāla-vadha, Chap XIX for these devices. For similar devices in later Roman poetry, cp. Martial i. e. 86. 9 f.

2. p. 48, v. 31 3. p. 48, v. 33. 4. pp. 48-49, v. 33

5. p. 49, v. 34 6. p. 50, v. 36 7. p. 50, v. 37

8. See appendix p. 1 f.

9. See appendix, p. 8

10. p. 46, verse 36

11. p. 26, Verse 21

12. p. 41, verse 39

13. For the meaning of technical terms yugmaka, saṃdā-nitaka (also called viśeṣaka and tilaka), See Sāhitya-darpaṇa, chap VI, Nirṇaya-sāgara ed. p. 371. Yugmaka, e. g. pp. 25-26,

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Unfortunately, however, the printing of the book is very defective. Nouns, pronouns, verbs, etc., have been unaccountably joined together as one word. Again, words have been separated just as unaccountably; no proper punctuation has been given; in short, the book is really unreadable. Under these circumstances it is not fair to criticise the poetess for all the defects traceable. Still, we notice here a few for which the poetess seems responsible.

In verse 11 of the 3rd canto,¹ the second quarter has been hyphenated with the third i.e. the two pādas form parts of the same compound. But such a compound is not desirable. In the second verse of the same canto², the particle "tarā" in the second line has been used before the verb "virejuḥ," but it ought to have been used after the verb. In the fourth canto (verse 6) in connection with the auspicious eulogy of the King by the bards,³ the harsh cawing of crows has been mentioned, but such a description fits in neither with an invoking of auspiciousness, nor with the accepted codes.

Inspite, however, of all these defects, we must say that our poetess has succeeded creditably in her first attempt at poetical composition. Her thought and style have much to commend themselves to the lovers of poetry and her metre and versification to the expert in rhetoric.

verses 19-20; p. 8, verses 33-34. Saṃdānitaka pp. 52-53, verses 1-3. Kulāka pp. 22-24, verses 5-10 Māgha gives us examples of kulakas containing more than 10 verses.

1. P. 24.

2. P. 22.

3. P. 34.

9. *SRIDEVI BALARAJNI*

She wrote a treatise called the *Campū-Bhāgavata*, a short summary of the *Bhāgavata-purāṇa* in prose and poetry.

10. *SUNAMAṆI DEVI*

She has composed a work called *Kāmākṣāmṛta*, a religious treatise.

11. *SUNDARAVALLI*

Sundaravallī, a Mysore poetess, was the daughter of Narasiṃha Ayengar and pupil of Kastūri Raṅgācārya. She composed the *Rāmāyaṇa-campū-kāvya*¹, in six cantos, corresponding to the *kāṇḍas* of the great epic.

12. *TRIVENI*

Trivenī, a Southern Indian poetess, flourished about a century ago. She was the daughter of Ananta Ācārya, of Udayendrapura, author of the *Yādava-Rāghava-Pāṇḍavīya*. She was married to Venkata Ācārya of Srīperumbudūr. Owing to the untimely death of her husband and only son, she led to the life of a recluse towards the end.

She was a prolific writer and composed a good many treatises :—

i. Lakṣmī-sahasra	}	Poems of
ii. Raṅganātha-sahasra		devotion.
iii. Suka-sandēśa	}	Lyrical poems.
iv. Bhṛṅga-sandēśa		
v. Raṅgābhyudaya	}	Poems
vi. Sampatkumāra-vijaya		
vii. Raṅgarāṭ-samudaya	}	Drama
viii. Tattva-mudrā-bhadrodaya		

1 *Telugu Character.*

PRAKRIT POETESSES.

An account of the Sanskrit poetesses certainly remains incomplete without a few words about their sisters who wrote in Prakrit. So we are here adding a brief notice about 9 celebrated Prakrit poetesses, whose verses, numbering 16, are reproduced in this volume.

All of them, except *Avantisundarī*,¹ have been quoted by King *Sātavāhana*, also called *Hāla*. *Sātavāhana*, again, has been referred to by *Bāṇa* who flourished in the first half of the 7th Century A.D. Therefore, these Prakrit poetesses must be much prior to this date.

1. *ANULAKṢMI*

Four of her verses are given here, of which three are love-poems. In the first verse, we find the realistic picture of an unchaste woman, making an artful advance to the young, innocent and devoted husband of another woman. Well knowing the psychology of men and their tendency to succumb to flattery, this evil-minded woman tries to win him over by complimenting him on his good looks and styling him as a great lady-killer.

In the second verse, we see that the inexperienced young man has fallen a prey to the snares of the vamp, but is still in a hesitating frame of mind and rather diffident, fearing his own inexperience, and so the woman tries to encourage him. Want of experience, she points out with pretended fervour, is

1. For the date of *Avantisundarī*, see *infra*.

not a handicap to the course of sincere love—what counts is real affection and nothing else.

In the third verse we find that the coquette has, at last, gained her nefarious object. Glowing with pride at her own success, she vividly describes to her friend their passionate love-making.

The last verse of *Anulakṣmī* is a fine description of a withered banyan tree on which be vies of parrots were sitting. Mistaking, from a distance, the green bodies of those parrots for leaves, and their red beaks for fruits, weary travellers hastened towards the tree for resting in the shade. But as soon as they approached it, the parrots all flew away, revealing the bare trunk and every one laughed. This verse may be taken to be allegorical, reminding us of the sad fate of the jackdaw in a peacock's feathers.¹

Anulakṣmī proves herself to be a wonderful painter of human passions and weaknesses. The ways and subtle devices of an unchaste and unscrupulous woman—how she advances step by step, how she takes advantages of human weaknesses and at last gains her object—are very realistically sketched by her.

2. *ASULADDHI*

Both the verses of this poetess, included here, portray the miserable plight of women, separated from their husbands or lovers. The first illustrates the mood-type called *proṣita-bhartṛkā* or one whose husband is away to a foreign country. Such a lady feels the pangs of separation, all the more intensely, at the very sight of the *kadamba*-flower,—the flower

1. For a second interpretation of the verse, see *Gaṅgādhara Bhaṭṭa's* comm. on it.

which blooms during the rainy season, the season that produces an intense hankering for one's beloved one.

The second verse gives the picture of a clever messenger-maiden, trying to soften the heart of the man and bring about a reconciliation between the lovers.

3. AVANTISUNDARI

She was the wife of the famous poet Rājasekhara¹ and perhaps identical with the sister of Dhanapāla.² She was a fine gem of the Cāhuvān family.³ Rājasekhara states in the Karpūra-mañjari that the drama was staged at her request. Her opinions on some abstruse rhetorical questions have been quoted thrice by her husband in his Kāvya-mīmāṃsā.⁴ She has also been quoted by Hemacandra in his Deśi-nāma-mālā⁵, while citing instances where Avantisundari had different opinions from him. Thus, three of her Prakrit verses are preserved to us. From the instances cited in the Kāvya-mīmāṃsā and from the importance attached to her opinions on Sanskrit rhetoric by her husband, it seems that she must have been a Sanskrit rhetorician and poetess of outstanding merit like him.

1. See prastāvanā to the KarMan. v. 11; p. 10.

2. See PāiLNM., v. 277. Dhanapāla states that he composed the work for his younger sister Sundarī [of Avanti],
“कज्जे कणिट्ठ-वहिणीव-सुंदरी-नाम-धिज्जाव.”

3. Probably she, a Kṣatriyā by caste, had a romantic marriage with the Brāhmaṇa poet Rājasekhara.

4. GOS., pp. 20, 46 and 57. See also KP., ed. by M. Vidyāratna, 1909, p. 285. See f. n. 7, p. 66.

5. Also called Deśi-śabda-saṃgraha or Ratnāvalī.

The three verses of *Avantisundarī*, given here, are all love-poems. The first portrays a *virahinī*, a girl separated from her lover. Thinking that he has quite forgotten her, she laments that once, for his sake, she did not hesitate to face even the risk of being condemned as a forward and shameless woman and went so far as to go to him openly before her elders. But cruel as he is, he has forgotten even that.

The second verse, portraying a *virahin* or a man separated from his sweetheart, gives the other side of the picture. It shows that the girl is misjudging her lover, who is always pining for her and thinking of her lovely lotus-face, in a frame of profuse black curls.

The last verse gives the happy picture of a loving couple in which the husband says jokingly, evidently as a retort to his wife's complaint that he has forgotten her, that he lives only for her sake, only by drinking the fresh beauty of her face.

The above verses bear ample testimony to the great poetic genius of *Avantisundarī*—her superb simplicity, sweetness and charm. A happy use of short alliterated words has a rhythmic, musical effect.

4. *MADHAVI*

The single verse of this poetess, reproduced here, is a rather humorous one, in which a pert messenger-maiden tries to civilise a boorish lover by enlightening him on the sort of men women admire. Women, she points out, never like aggressive lovers—those who lord it over their sweethearts, but only those who are ever forbearing, docile and devoted

slaves. Of course, it remains an open question whether this definition of the messenger-maiden is universally true, or whether a cave-man sort of lover is sometimes more attractive to the fair sex.

5. PRAHATA

Only one of her verses is given here. It illustrates the mood-type called *svādhīna-patikā* or wife of a docile hen-pecked husband. She can do, she boasts to her friends, whatever she likes with her husband,—slap him with one hand and embrace him with the other. The wayward and high-handed behaviour of a rather unusual type of women is beautifully depicted in the verse.

6. REVA

The two verses of *Revā* both delineate the offended mood of women. The first illustrates the mood-type called *khaṇḍitā* or a woman whose lover or husband again and again strays off from the straight and narrow path and again and again comes back to her for forgiveness. The lady, her patience on the breaking point, asks her repentant lover which of his sins she is to forgive—his past sins or the present or the future ones?

The second illustrates the type called *kalahāntarītā*, or one who has quarrelled with her lover. Offended she leaves him, disregarding his pleadings as he hastily follows her. But her back, conscious of his presence behind, is horripilated with a thrill of ecstasy, and this betrays her real feelings for him under all her outward show of anger.

Both these gāthās are specimens of fine love-poems and testify to the keen insight and great power of expression of the poetess.

7. ROHĀ

The one verse, given here, of this poetess portrays the mood-type called *kalahāntarītā* or offended lady. Her friend tries to pacify her. Men, she points out, may sin, but women cannot, for that reason, play the role of judges and forsake them for ever. Women cannot live without men, so they have to forgive and forget the misdeeds of their lovers and take them back.

8. SASIPRABHĀ

Her verse gives just the opposite picture. Here a friend remonstrates with an ever indulgent and docile lady who is never angry and never averse to forgiving her guilty lover again and again. In reply she points out, true that she is ever forbearing though she knows well his fickleness, true that she is over-submissive and dances to his tunes—yet what better can a woman do? A woman cannot live without a man, however callous and disloyal he may be—a creeper cannot but cling to the tree, though the tree may stand immoveable and irresponsible.

Both this verse and the above beautifully portray the inherent magnanimity, tenderness and constancy of women—their tendency to overlook the faults and weaknesses of their loved ones and remain unshakable in their love and loyalty.

9. VADDHAVAHI

Her verse describes the *proṣita-bhartṛkā* type, a woman separated from her husband, getting agitated at the sight of, what she thinks, the dark clouds of the rainy season, but which really, as her friend points out, are nothing but the cliffs of the Vindhya mountain.

*GENERAL TREND OF THOUGHT AND STYLE OF THE
PRAKRIT POETESSES*

The Prakrit poetesses have left some very fine love-lyrics for us to enjoy. With true feminine intuitions, they have penetrated deep into the secrets of the lovers' hearts; and with true womanly sympathy, again, they have painted the joys and sorrows, successes and disappointments, magnanimity and jealousy of the lovers' world. Their delineations are, thus, all very realistic, sincere, and unaffected.

Various mood types of women have been taken up,—viz. five out of eight¹, recognised in rhetorics, such as *svādhina-patikā*, *proṣita-bhartṛkā*, *khaṇḍitā*, *kalahāntarītā* and *virahotkaṇṭhita*.² Besides these, other types, such as a forward unchaste woman and a sweet-tempered forgiving lady-love, have been beautifully described.

The poetesses are to be specially congratulated for their lucidity of style and simplicity and charm of expression.

1 For these see f.n. 1, p. 64

2 For the translation of these terms, see under the verses concerned.

*COMPARISON OF THE SANSKRIT POETESSES WITH
THE PRAKRIT POETESSES*

To both the Sanskrit and Prakrit poetesses, love is the most engrossing theme; and like their sisters, the Prakrit poetesses too, are rather reluctant to waste their poetic genius in vain speculations about the unknown and the unknowable, in probing into a mystery that has remained a mystery eternally and must ever remain so.

The Prakrit poetesses have illustrated two new types of love, not found in the verses of the Sanskrit poetesses, viz. the amazonian type or the love of an over-bearing woman who delights in domineering over her lover; and just the opposite type, or the love of an extremely docile woman who knows no better joy than submitting herself unreservedly to her lord's whims and wishes. The definition of a ladies' darling, too, as attempted by a Prakrit poetess, is not found in the Sanskrit verses.

The Prakrit poetesses seem, on the whole, to be more self-restrained than their sisters; and to have refrained more from dwelling on the grosser aspect of love.

Woman-like, the Prakrit poetesses, too, have cast no aspersions on the opposite sex. On the contrary, they have gladly accepted, as we have seen, the inevitable conclusion that, though men are not perfect, women cannot be too critical, but must always be ready to shoulder the blame, and sacrifice their personal feelings for the sake of their beloved ones.

The verses of both the Sanskrit and Prakrit poetesses are tinged with fine feminine touches, peculiar to the sex. Avoidance of bombastic words and phrases, grace and clearness of style, and depth and keenness of insight are common to both.

*COMPARISON OF THE SANSKRIT POETESSES
WITH THE FEMALE VEDIC SEERS.*

It will be interesting to compare the Sanskrit poetesses with the female Ṛṣis or seers, to whom are attributed several hymns in the Ṛg-veda.¹

Like their sisters who have continued the rich tradition, handed down to them, of all-round erudition, culture and poetic genius, those female Vedic seers, too, are imbued with passionate womanly desires and feelings, eager to drink to the full all the joys and beauty, funs and frolics that this

1. As many as 27 female Ṛṣis are enumerated in the Bṛhad-devatā of Saunaka II. 89-91. Some of these are merely natural phenomena etc. personified, such as, Rātri, singing a hymn of poetic beauty to herself (x. 127), Sūryā (x. 85), Śraddhā (x. 151) Vāc (x. 125), Dakṣiṇā (x. 107) etc. all singing hymns to themselves. Some, again, are well known mythical figures—such as Indrāṇī (x. 86, 145), Aditī (IV, 18), Yamī (x. 10), Urvaśī (x. 95) etc. Still, however traditional their authoresses may be, these hymns finely portray feminine ideas and ideals. And further, there were, undoubtedly, some great female Ṛṣis, celebrated both for their poetic genius and religious attainments; otherwise, later authorities like Sāyaṇa, Saunaka and others would not have, all on a sudden, fixed on them as the 'seers' of several hymns. It is noticeable, in this connection, that neither the Bible, nor the Koran attribute any hymn to any female saint.

world of ours can offer. To them also, love is the all important thing, conjugal happiness the height of bliss. And religion to them is but a hand-maiden of mundane happiness and well-being. Hence it is that we find that the prayers uttered by these female seers are all for securing some or other earthly boon—such as, suitable bridegroom, love of husband, worldly enjoyment and so on—, and never for salvation, religious uplift, or supra-mundane bliss. Thus, Visvavārā, a married woman, prays to Agni for marital happiness and secure life.¹ Ghoṣā, a princess, afflicted with leprosy and unable, consequently, to get a husband, pētiouly prays to Aśvins, the divine physicians, to heal her, as they have healed many gods and men before.² She is 'growing old at home'; so let them grant her health and youthful beauty,³ and help her to get a rich chieftain husband.⁴ Let them, further, enlighten her about the amorous art and ways of love, of which she is, by circumstance, ignorant.⁵ The intense pent-up desires of an old maid who is, perforce, obliged to forego conjugal bliss and domestic life,—her disappointment and suffering—are very beautifully and realistically portrayed in the hymn.

No less human is the hymn sung by Apālā⁶ whose plight resembles that of Ghoṣā. Suffering from skin disease and disowned, for that reason, by her husband, she turns to Indra as her only resort, and

1. RV. V. 23.

3. Op. cit. X. 39, 3.

5. Op. cit. X. 40, 11.

2. Op. cit. X. 39.

4. Op. cit. X. 40, 5.

6. Op. cit. VIII. 80.

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prays to him to heal her and re-unite her with her husband. Her prayer is granted and she is cleansed and gets a 'sun-like skin' through the grace of Indra. The hymn is a forceful representation of the longings of a deserted wife for her husband.

There are other verses of equally sensuous character. Romaśā,¹ being condemned of immaturity by her husband, assures him to the contrary and dwells on her sprouted youthful charm. Similarly, Lopāmudrā,² wife of Agastya, in a hymn to Rati or pleasure, complains of her aged husband's coldness and neglect, and invites him to join her in love. 'We have toiled and laboured,' she says, 'we are getting old, so let us now enjoy life.' Again, in two verses attributed to Indrāṇī,³ she tries to attract her husband by recounting her own beauty and allurements in a manner that is scarcely decent.

This last 'seer' gives us a very fine picture of a jealous wife in two hymns. The first⁴ is a spell to rid the wife of a favoured co-wife or rival. To gain her husband for herself alone, she plucks a herb and utters incantations so as to blow the rival wife far away, and reign supreme herself alone. Every line of the hymn breaths forth the deep-rooted hatred and malice of a frustrated woman's heart.

The second verse,⁵ too, is intensely human. Not only can the jealous wife not tolerate a woman

1. RV. I. 126, 7.

3. Op. cit. X. 86. 16, 17.

5. Op. cit. X. 86.

2. Op. cit. I. 179, 1, 2.

4. Op. cit. X. 145.

rival, but she is equally impatient of her husband's devotion to a man friend as well. Very cunningly, she tries to poison her husband's mind, step by step, by various devices. First, she appeals to his self-respect and tries to persuade him that his friend is usurping his own lawful rights. So let him give up tolerance and apathy and avenge himself. Failing still to rouse her husband's anger, she next tries a more potent move by appealing to his chivalry and valour. Quivering with rage, yet pleased with her own charms and attractions,¹ she recounts how she has been insulted by his false friend, as if she had no husband to protect her. Failing still to incite her husband, she at last despairingly tries to allure him by her own beauty and charm, but yet fails. The psychology of a jealous wife,—her intense hatred even for a male rival to her husband's affection, her extreme cunningness and scheming mind, have been so well reflected here as to make one amaze at the deep insight of the author of the hymn.

Just the opposite picture is represented by the verse of Śāśvatī,² an affectionate, devoted wife, an unselfish, heroic woman, who makes penances for her husband's sins, expiates and frees him, and when he is restored to perfect health and manhood, sings out in joy.

One long hymn³ portrays a newly-married bride and contains some famous marriage mantras. The consummation of her life lies, the hymn points out, in

1. RV. X. 86. 4-7.

2. Op. cit. VIII. 1. 34.

3. Op. cit. X. 85. Attributed to Sūryā.

reigning supreme over her husband's home, surrounded by sons and grandsons.

Motherliness is illustrated by the verse of Agastya's sister¹ where she prays for her sons, and the hymns attributed to the mothers of Indra² in which they proudly recount their beloved son's glorious deeds and achievements.

Besides thus illustrating the various stages in a woman's life, other hymns give some other types of women. Thus, Godhā³ in a hymn to Indra avows her submissiveness to and utter dependence on the deity.

Another verse⁴ delineates a passionate voluptuous type of woman, trying to seduce even her own brother.

A third⁵ depicts an unchaste woman,—how she holds a mean opinion of her own sex and lowers it to the eyes of others too.⁶ A faithful envoy is portrayed by a fourth.⁷

Thus, like the verses of the Sanskrit poetesses, the hymns of the female seers, as well, deal with a variety of subjects, illustrating different stages in a woman's life, such as (1) an old maid wishing to get married (Ghoṣā), (2) a newly-married bride (Sūryā), (3) an affectionate and loyal wife (Śāśvatī), (4) a jealous wife (Indrāṇī), (5) a voluptuous wife (Romaśā

1. RV. X. 60, 6.

2. Op. cit. IV. 18; X. 153.

3. Op. cit. X. 134, 6, 7.

4. Op. cit. X. 10. Attributed to Yamī

5. Op. cit. X. 95. Attributed to Urvaśī

6. Op. cit. X. 95. 15. "There can be no lasting friendship with women, the heart of hyenas are hearts of women". Griffith's trans.

7. Op. cit. X. 108. Attributed to Saramā.

and Lopāmudrā), (6) a sick wife, deserted by her husband (Apālā), (7) a contented matron (Viśvavārā) and (8) a proud mother (Agastya's sister, Aditi and Indramātarāḥ); as well as, different types of women, such as (1) a humble religious woman (Godhā), (2) a vamp (Yamī), an unchaste woman (Ūrvaśī) and (4) a faithful envoy (Saramā).

What strikes us in these verses is their extreme human interest,—full of animation and vigour, they are passionate outbursts from the very depth of a feminine heart.

Nature is not touched as such. But incidentally in the hymns, we get some beautiful descriptions of night¹, fire etc.

If we compare the verses of the Sanskrit poetesses, with the hymns of the female seers, we find the same spirit, the same tinges of a woman's heart, although particular pictures like those of an unmarried maid, a proud mother etc, may be lacking in the former. These latter hymns are, perhaps, more crude, more passionate, more vigorous, more forceful than the former verses; while the former are more artistic, refined and lyrical than the latter.

COMPARISON OF THE SANSKRIT POETESSES WITH THE BUDDHIST THERIS.

Lastly, a few words may be said by way of comparison between the Sanskrit poetesses and the Buddhist Theris or sisters, 71² in number, to whom

1. RV. X. 127.
2. Omitting the two poems ascribed to the followers of Paṭācārā collectively.

are attributed more than 500 hundred stanzas in the Therī-gāthā.¹

It is evident at once that two opposite currents of thought run through the verses of the Sanskrit poetesses and the Buddhist Therīs respectively. The Sanskrit poetesses, as we have seen, passionately love this sensible world of ours, and are intensely alive to all its beauty, joys and varieties, while singularly averse to looking beyond to the supra-sensible. The Buddhist Therīs are just the opposite. They are women who have left the world—to them nothing but an abode of perpetual sins and sorrows—to seek for something higher, to secure release from re-births, to attain the perfect calm of Nirvāṇa; and while thus trying to shut the door against the miseries and uglinesses of the world, they had to shut out its joys and beauties, novelties and freshnesses as well. Hence it is that while the verses of the Sanskrit poetesses are rich with a great variety of subjects—Nature, Man, Love—those of the Buddhist Therīs are sometimes almost monotonous, to the non-Buddhist reader, in their reiterations of the same theme, viz. glorification of the Buddhist ideals of renunciation and extinction—Nirvāṇa. Thus, while the Sanskrit poetes-

1. The question as to whether these Therīs were real historical personalities, or mere traditional names, need not be discussed here. It is enough to hold that these verses express the ideals and sentiments of certain saintly women of the Buddhist order. See Winternitz's *Hist. of Ind. Lit.* Vol II. pp 101 ff, especially p 102 and f. n. 3 there; Mrs Rhys David's *Psalms of the Sisters*, *Introd.*, especially, p. XXIII.

ses—poetesses in the truest sense of the term,—display an intense love of Nature, the Buddhist Therīs, more nun than poetess, have utterly neglected this most popular theme. So have they neglected Man, and although a personal note is frequently struck in these autobiographical verses,—such as mother's sorrow at the death of a child, a wife's suffering at the brutalities of her husband and so on,—yet Man as a subject, as an object of attention, has never been taken up in right earnest.

In the same manner, while to the Sanskrit poetesses, full of womanly sentiments, love is the most important thing, to the Buddhist Therīs, it means absolutely nothing. The Sanskrit poetesses have not hesitated to give vent to their natural inclinations, and glorify human love, its beauty and delights. The exactly opposite thing is done by the Buddhist Therīs. To them, passion is at the root of all sufferings and the very first thing to get rid of. Again and again,¹ the futility of sensuous love, its utter ugliness and impurity, are vividly dwelt on. Thus, while the verses of the Sanskrit poetesses are rich with the subtle fragrance of an intense feminine heart and reflect its peculiar joys and sorrows, strifes and turmoils, the gāthās of the Therīs, who have reached

1. cp. e.g. Khemā (52), 139ff; Guttā (56), 163ff; Uppalavaṇṇā (64), 224ff; Subhā Kammāradhitā (70), 338ff; Subhā Jivakambavaṇikā (71), 366ff; Sumedhā (73), 448ff. etc.

The figures inside the round brackets indicate the serial numbers of the Therīs, and those following outside, the running numbers of the verses.

their goal, voice the tranquil content, the utter detachments from the world of sense, the profound indifference to joys and sorrows alike, that are neither feminine, nor peculiar to any sex, but belong to the Seer alone—a Seer who belongs to no sex in particular, to whom universal benevolence is the only thing, individual attachments nothing.

From the very nature of their theme, the gāthās of the Therīs have an austere simplicity of expression, although some of them can really boast of some really beautiful similes.¹ Still they lack, naturally, the sweetness, music and grace of the ornate poetry of the Sanskrit poetesses.

To sum up: while the verses of the Sanskrit poetesses display multifarious interests, the gāthās of the Therīs are one-pointed; the former are more objective and concrete. i.e. concerned more with external things, the latter more subjective and abstract, or speak more of the inner experience; the former sensuous and lyrical, the latter serious and didactic; the former eager and alive, the latter earnest and calm; the former peculiarly feminine and individual, the latter benevolently universal and indifferent; the former simple yet sweet, the latter simple but austere. Thus, it is, indeed, very interesting to study side by side these two groups of verses—one passionate, the other profound, one lively, the other lofty, one reverentially silent about the world beyond, the

1. A very good example is furnished by the poem of Paṭācārā (47) 112ff. The poem of Ambapālī (66), 252ff, too, is a beautiful composition, full of rich, artistic imageries.

other vigorously contemptuous of the world sensible—both from the pens of women, yet both so discordant.

There is, however, a striking point of similarity, viz. that the Buddhist Therīs, though with one voice condemning human love, yet have never, in common with the Sanskrit poetesses, spoken degradingly of men. Even when ill-treated by men, they have kept silent or blamed their own lots, not men. A good example of this is furnished by the poem of Isidāsi,¹ who though cruelly deserted by her three husbands, one after another, for no fault of her own and in spite of her unselfish efforts to serve them loyally, blames her own past misdeeds, and never her husbands. Again, when they are unable to practise self-control they never point out to men as temptors, but frankly admit their own inherent weaknesses.² Thus, Sīhā, being unable to control her sensuous inclinations, decides to commit suicide;³ Vimalā,⁴ a courtesan, frankly admits her own past guilts and makes no one responsible, and so on. What is more, even when they themselves, with no evil intentions, are being tempted by Māra, or the Evil One in the form of some youthful gallants,⁵ or even in the form of suitors⁶ and so on, they heap no violent reproaches on the head of men, but only try to avert

1. (72), 400ff.

2. cf. e. g. Sāmā (29), 37-38; Uttarrā (30), 39-41; Vaḍḍhesī (38), 67ff; etc.

3. (40), 77ff.

4. (39), 72ff.

5. Cp. C. G. Khemā (52), 139ff; Guttā (56), 163ff; Upacālā (60), 189ff; Sisūpacālā (61), 196ff; etc.

6. Anopamā (54), 151ff; etc.

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them from their unholy intentions by portraying vividly the utter worthlessness and contemptibleness of all sensuous passions and lusts. Thus, Subhā Jivakambavanikā,¹ harassed by an evil-minded young man, utters not a single word of reproach; on the contrary, plucks out her lovely eyes in order that they may not tempt men any more. Sumedhā, when disturbed in her meditation, by her suitor, bursts into no violent temper, casts no aspersions on him, but, on the contrary, tries to reason with him and make him understand the situation with exemplary patience and sympathy and so on.

The significant fact is that in direct contrast to this sort of womanly broad-mindedness, forbearance and sympathy, the poems of the Theras, or the Brethrens or monks, abound in attacks on women as vile temptresses who are always trying to seduce and lead men astray³, as² the cause of all sufferings whom a man should always avoid⁴, and so on and so forth. This contrast between the tones of the two sets of gāthās finely illustrate the fundamental difference between men and women, and strongly testify to the instinctive protective tendency of women of all types and ages. The Sanskrit and Prakrit poetesses cared for love, and hence it is understandable, in their cases, why they could not be, as frankly admitted by one of them⁵, too critical of men. But these Buddhist Therīs had nothing to

1. (71), 367ff.

2. (73), 448ff.

3. Cp. e. g. poems 267ff; 279ff; 453ff; etc.

4. 738ff.

5. Rohā, also Saśiprabhā.

expect from men—on the contrary, their paths lay absolutely apart, their salvation lay in avoiding men, yet they refrained from condemning the opposite sex. What greater evidence can there be to women's inborn tenderness and tolerance?

Another thing, too, is noticable even in these gāthās, viz. that the feminine heart is everywhere the same; that its innermost cravings are more for a happy home-life than for the sacred seclusion of the cell; that, provided domestic bliss be assured, a woman scarcely leaves it in quest of a still greater bliss. True that some of the gāthās are works of those who have what is called nirhetuka-virāga or a natural, inborn aversion to the world of sense. Good examples of this are Dhammā,¹ who though married to a suitable husband, desires to leave the world, fails to get her husband's consent, and enters the order after his death; Anōpamā,² rich, beautiful, widely sought for and courted, yet refuses to marry; Gutta³ and Rohiṇī,⁴ rich, yet averse to marriage; Sumedhā,⁵ a princess who refuses a king-suitor, herself becomes a Buddhist and persuades her parents to become so.

But at the same time, there are a good many examples of what is called sahetuka-virāga, or aversion arising from frustrated desires, domestic drudgery, unhappy home-life, bereavement, poverty and other misfortunes. A very good example is furnished by the case of Isidāsi,⁶ who though married

1. (17), 13

2. (54), 151ff.

3. (56), 163ff.

4. (67), 271ff.

5. (73), 448ff.

6. (72), 400ff.

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thrice, is each time deserted by her husband, and at last leaves the world through sheer disgust and disappointment. Other examples are Muttā,¹ married to a cruel hunch-back; Nandā² whose suitor dies just before marriage; Sumaṅgalā's mother,³ married to a brutal husband and harnessed to kitchen drudgery; Sāmā,⁴ grief-stricken at the death of her friend; Ubbiri,⁵ mad at the death of her only daughter; Paṭācāra,⁶ who loses two sons, husband, parents and brothers; Chandā,⁷ widow, childless, poor and friendless; Vaisiṭṭhi⁸ who loses her son; Kisā Gotamī⁹ who loses her husband and son; Bhaddā Kuṇḍalakeśā,¹⁰ a rather unusual case, who has to kill her husband in self-defence; Uppalavaṇṇā,¹¹ also an unusual case, re-married unknowingly to the husband of her own daughter and so on. There is nothing to show that if such women had normally happy domestic lives, they would have renounced the world in quest of the peace of Nirvāṇa.

CONCLUSION

It is clear from the above that immense, indeed, is the value of the contribution of women of ancient India—of the female Vedic seers, Buddhist Therīs, Prakrit poetesses and Sanskrit poetesses—to the field

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| 1. (11), 11. | 2. (19), 19-20. |
| 3. (21), 23-24. | 4. (28), 37-38. |
| 5. (33), 51ff. | 6. (47), 112ff. |
| 7. (49), 122ff. | 8. (51), 133ff. |
| 9. (63), 213ff. | 10. (46), 107ff. |
| 11. (64), 224ff. | |

of poetry. But they were votaries of not only Muse, but contributed their quotas, though generally not known, to other spheres no less,—such as drama, history, smṛti, tantra, philosophy and even medicine, astronomy and mathematics¹. And, in every sphere they have given evidence of their clearness of insight, depth of critical accumen, richness of thought and power of expression. In no other country has the ancient literature been enriched so much by women as in India. In no other country have so all-round a culture, so great a height of intellectual attainments been gained by ancient women as in India. This, indeed, is an heritage which every Indian woman may justly be proud of; this, indeed, is a tradition which every Indian woman should try to emulate and preserve.

Nowadays, a great deal of controversy is being carried on, both in India and outside, as to the status of Indian women in those days of hoary antiquity. What better evidence can there be to the eminence of their position, both in home and in society, than the fact that women of those days were not only highly educated, but were themselves, over and above, creative geniuses and artists of no mean order? If women of ancient India could produce so many works of such outstanding merit, they could not by

1. See other vols. of this series; cp. also Gārgī Vācaknavī (Brh Up., III. 8); Maitreyī, Gārgī (op. cit., II. 4. 1—14 and IV. 5. 1—15) and Vāḍavā Prāthithēyī (ĀśvGS., III. 4. 4.). Lallā (Kashmirian philosopher and saint), Patañjala Kāpya's wife (BrhUp., III. 7. 1.) etc; etc.

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any means be kept down as mere chattels in the seclusion of the zenana. But they were daughters that were equally cared for and educated like the sons, sisters that claimed intellectual partnerships with their brothers, wives that were real helpmates and companions of their husbands, mothers that were foremost teachers and guides of their children, public-spirited women and educationists that shaped the morale of the society in no mean degree. This fact must be borne in mind when we sigh for our past glory and freedom, for, to utter a truism, the uplift of a nation invariably depends on the uplift of women,—in the national resurrection, women, and women alone, are destined to take the leading part.

PART II

TEXT

PART II
TEXT

Sanskrit Poetesses

ANONYMOUS

पल-लेख ।

(1)

कुलीन स्वाधीन भ्रमण-परिहीन प्रियतम

क्षमा-सिन्धो साध्वी-शरण करुणा-भाजन विभो ।

अयीदानीमस्याः कुरु ¹करुणामिन्दीवर-दृशो

दृशेयं प्राणेश क्षणमपि विलम्बो² न सहते ॥³

कस्याः । [शिखरिणी]

2. BHĀVADEVĪ⁴

तरुणी-व्रज्या ।

(2)

सजन्मानौ तुल्यावभिजन-भुवा जन्म च सह

प्रवृद्धौ नाम्ना च स्तन इति समानावुदयिनौ ।

मिथः सीमा-मात्रे यदिदमनयोर्मण्डलवतो-

रपि स्पर्धा-युद्धं तदिह हि नमस्यः कठिनिमा ॥१॥⁵

भावाकदेव्याः । [शिखरिणी]

1 M. defective ; एण् of the word करुणा should be short.

2 विलम्बं ?

3 SHV., f. 40(a).

4 Also called Bhāvākadevī and Bhāvakadevī.

5 KVS. v. 177, P. 54.

मानिनी-व्रज्या ।

(3)

तथाऽभूदस्माकं प्रथममविभिन्ना तनुरियं

ततोऽनु त्वं प्रेयानहमपि हताशा प्रियतमा ।

इदानीं नाथस्त्वं वयमपि कलत्रं किमपरं

मयाप्तं प्राणानां कुलिश-कठिनानां फलमिदम् ॥२॥¹

भावकदेव्याः । [शिखरिणी]

नायके मानिनी-वचनम् ।

(4)

किं पादान्ते पतसि विरम स्वामिनो हि स्वतन्त्राः

कञ्चित् कालं क्वचिदसि रतस्तेन कस्तेऽपराधः ।

आगस्कारिण्यहमिह मया जीवितं त्वद्वियोगे

भर्तृ-प्राणाः स्त्रिय इति ननु त्वं मयैवानुनेयः ॥३॥²

भावकदेव्याः । [मन्दाक्रान्ता]

1 KVS. v. 359, P. 110; SSS. MS, v. 70, f. 50

2 SUK. P. 100; SUK. MS. v. 2. 231; PVL. P. 118; PVL. MS. v. 377, v. r:—किं.....लुठसि (l. 1), भर्तृ-प्राणाः...समैवानुनेयः (l. 4).

3. CANDĀLAVIDYĀ

ज्योत्स्ना ।

(5)

क्षीरोदाम्भसि मज्जतीव दिवस-व्यापार-खिन्नं जग-

त्तत्-क्षोभाज् जल-बुद्बुदा इव भवन्त्यालोहितास्तारकाः ।

चन्द्रः क्षीरमिव क्षरत्यविरतं धारा-सहस्रोत्करै-

रुद्ग्रीवैस्तृषितैस्त्रिघाद्य कुमुदैर्ज्योत्स्ना-पयः पीयते ॥¹

चण्डालविद्या-विक्रमादित्य-कालिदासानाम् ।

[शार्दूल-विक्रीडितम्]

4. CANDRAKĀNTĀ BHIKṢUṆĪ²

अवलोकितेश्वर-स्तोत्र ।

ॐ नमो लोकनाथाय ।

(6)

भुवन-त्रय-वन्दित-लोक-गुरुम्

अमराधिपति-स्तुति-ब्रह्म³-वरम् ।

मुनि-राज-वरं युति-सिद्धि-करं

प्रणमाम्यवलोकित-नाम-धरम्⁴ ॥१॥

1 SUK. p. 55; SUK, MS. v. 1. 390.

2 As mentioned in MS. no. B. 39; also called Candrikāntā Bhikṣuṇī in Ms. B. 68. The authoress in the latter case has been recorded in the AISPBM.S., Royal Asiatic Society of Bengal, as Candrikā Bhikṣuṇī and as different from Candrakāntā Bhikṣuṇī, both of which are wrong.

3 M. defective.

4 Metre तोटक ।

(7)

सुगतात्मज-रूप-सुरूप-धरं
 बहु-लक्षण-भूषित-देह-धरम् ।
 अमिताभ-तथागत-मौलि-धरं
 कनकाब्ज-विभूषित-वाम-करम् ॥२॥

(8)

कुटिलामल-पिङ्गल-धूप-जटं
 शशि-विम्ब-समुज्ज्वल-पूर्ण-मुखम् ।
 कमलायत-लोचन-चारु-करं
 हिम-खण्ड-विमण्डल-पुण्ड-पुटम् ॥३॥

(9)

अधरं जित-पङ्कज-नाभि-समं
 शुभ-कुण्डल-मण्डित-लोल-करम् ।
 विमलं कमलोदर-नाभि-तलं
 मणि-मण्डित-शेखर-हेम-वरम् ॥४॥

(10)

कटि-वेष्टित-चित्र-सुवस्त्र-धरं
 जिन¹-हान-महोदधि-पार-गतम् ।

1 From √hā, to go, the word hāna is derived. As every root meaning "to go" may also mean "to know, to understand" or "to get" (acc. to the dictum सर्वे गत्यर्था बोधार्थाः प्राप्त्यर्था वा), hāna here means jñāna : knowledge.

बहु-पुण्यमुपाजित-लब्ध-वरं

ज्वर¹-व्याधि-हरं बहु-सौख्य-करम् ॥५॥

(11)

शुभ-शान्ति-करं त्रि-भवास्तकरं

सचरं खरं² स्तुति-देह-धरम् ।

विविधाकुल-निर्जित-मार-बलं

दश-पारमिता-परमार्थ-करम् ॥६॥

(12)

चिति-वृक्ष-विहार-विवेक-परं

तथताद्वय-हान-विवोध-करम् ।

मणि-नूपुर-रञ्जित-पाद-युगं³

गज-मत्त-विलम्बित-हंस-गतिम् ॥७॥

(13)

परिपूर्ण-महामृत-लब्ध-धृति

क्षीरोद⁴-जलार्णव-नित्य-गतिम् ।

1 Metre defective.

2 Metre defective; one syllable missing.

3 Cp. Tibetan translations of this stotra by Bhikṣu Candrasrī, Stan-gyur, vol. 3, Cordier Catalogue, Nos. 43 and 46. These presuppose two slightly different recensions of the stotra. *Tibetan Character*. The former (No. 43) has पाद-युगं, while the latter (No. 46) reads चारु-पदं ।

4 Metre defective; one syllable missing and क्षीरो should be short.

श्री-पोतलकाभिनिवास-रति¹

करुणामय-निर्मल-चारु-दृशम् ॥८॥²

इति श्रीमदार्यावलोकितेश्वर-भट्टारकस्य चन्द्रकान्ता-भिक्षुणी-
स्तव-स्तोत्रं समाप्तम् ॥

5. CINNAMMĀ

शिव ।

(14)

कल्पान्ते शमित-त्रिविक्रम³-महा-कङ्काल-दण्डो स्फुरत्-
छेष-स्यूत-नृसिंह⁴-पाणि-नखर-प्रोतादि-कोलामिषः⁵ ।

1 Metre defective; one syllable missing.

2 Royal Asiatic Society of Bengal, Hodgson Collection MSS. B. 39 and B. 63. The folios are not paginated. *Nepalese Character*. The reading of B. 68 is very corrupt. See also note 3, p. 5.

For Avalokiteśvara referring to the Bodhi-sattvas, see MahVyut., 22, 15; for Avalokiteśvara as a great Bodhi-sattva, see Sikṣ., p. 216; Bodhic., p. 314.

3 Bali, king of demons, occupied the city of gods and banished them all from it. For conquering him, Viṣṇu assumed the form of a dwarf and covered the heaven, the earth and the nether region by three strides (Trivikrama). Vāmana was the fifth incarnation of Viṣṇu; see BhP., 8. 14-24; VamP., 48-53.

4 For details, see AgniP., chap. 30; HarV., chaps. 30-39; BhP., 7, 1-10; ViṣṇuP., I, 17-21.

Almost every Purāṇa contains some account of Nṛsiṃha. This was the 4th incarnation of Viṣṇu.

5 BhP., 3. 12-20; KalP., 19-22. This was the 3rd incarnation who killed Hiraṇyākṣa.

विश्वैकार्णवता-नितान्त-मुदितौ तौ मत्स्य¹-कूर्मावुभौ²
 कर्षन् धीवरतां गतोऽस्यतु महा-मोहं महा-भैरवः³ ॥

चित्रस्मायाः । [शार्दूल-विक्रीडितम्]

6. GANDHADĪPIKĀ

धृप ।

(15)

शशि-नख-गिरि-मद-मांसी-जतु-भागो मलय-लोहयोर्भागौ ।
 मिलितैर्गुण्ड-परिमृदितैर्वस्त्र-गृहादीनि धूपयेच्चतुरः ॥⁴

गन्धदीपिकायाः । [गीतिः]

1 Viṣṇu assumed the form of a fish (1st incarnation) for recovering the Vedas stolen by Hayagrīva. MahBh., Vana-parvan, chap. 187; MatP., chap. 1; BhP., 8. 24. 9, MeruT., prakāśa 26.

2 At the time of the churning of the ocean, Viṣṇu supported the Mandara hill as a tortoise. KūrP., I. For Kūrma as an incarnation of Prajāpati, see SatBrā, 7. 5. 1. 5.

3 SP. MS. In the printed ed., the verse is attributed to Chitrāma.

Quoted in the SKB, Chap. III, v. 104.

V. r. महा-कङ्काल-दण्ड-स्फुरच् (l. 1)...वक्र-नखर (l. 2);... विशेष-मुदितौ (l. 3); ...गतः स्यतु जगन्मोहं ॥

4 SP. v. 3259, p. 468.

7. GAURĪ

शिव ।

(16)

उत्फुल्ल-गल्ल-परिफुल्ल-मुखारविन्द-

सौगन्ध्य-लुब्ध-मधुपाकुलया रतां¹...²उग्र-पीन-कुच-चूचुकयाऽतिगाढ-मालिङ्गितो गिरिजया गिरिशः पुनातु ॥१॥³

गौर्याः । [वसन्त-तिलकम्]

राजादि-वर्णन ।

(17)

प्रभ्रश्यच्छ्रुति-मस्तकः प्रविगलत्-सद्वर्ण-विप्र-स्थिति-

नश्यत्-स्वाङ्ग-बलः प्रनष्ट-वचन-प्राग्भार⁴-पूर्ण-स्मृतिः ।वृद्धोत्पन्नोऽयं⁵ स्वयं कलि-महा-म्लेच्छेन निर्मूलितोधर्मः सम्प्रति चाल्यते तव करावलम्बेन⁶ भूमीपते ॥२॥⁷

गौर्याः । [शार्दूल-विक्रीडितम्]

1 This portion is worm-eaten.

3 PV., f. 2, v. 16.

5 M. defective. वृद्धोऽत्यन्तमयं ?

6 M. defective. करालम्बेन ?

7 PV., f. 6 (b), v. 61.

2 Ditto.

4 प्राग्भाव ?

द्विषदकीर्ति ।

(18)

कालिन्दीयति कज्जलीयति कलानाथाङ्कमालीयति

व्यालीयत्यहि-मण्डलीयति मुहुः श्रीकण्ठ-कण्ठीयति ।

शौवालीयति कोकिलीयति महा-नीलाभ्र-जालीयति

ब्रह्माण्डे रिपु-दुर्यशस्तव¹ नृपालङ्कार-चूडा-मणे ॥३॥¹

गौर्याः । [शार्दूल-विक्रीडितम्]

भुशण्डी ।

(19)

महा-चण्डीव संभाति भुशण्डी भवतः करे ।

प्रताप-ज्वर-संभ्रात²-गोलिका जीव-हारिणी ॥४॥³

गौर्याः । [अनुष्टुप्]

(20)

वहि-चूर्ण-परिपूर्ण-निजान्त-

गोलिका गरल-वक्त्र-विकाशा ।

बाहु-भीषण-भुजङ्ग-भृतेयं

भाति दुष्ट-भुजगीव भुशण्डी ॥५॥⁴

गौर्याः । [स्वागता]

1 PV., f. 10 (a), v. 94.

2 संभ्रान्त or संभ्राज ?

3 PV., f. 14 (b), v. 144

4 PV., f. 14 (b), v. 145.

रण ।

(21)

नो चापाकलनं न पत्रि-धरणं नो ज्या-समाकर्षणं
 नो बाहु-स्फुरणं न वाण-गमनं सन्दृश्यते ते रणे ।
 किन्तु प्रौढ-करीन्द्र-कुम्भ-विगलन्मुक्ता-गण-प्रस्फुरत्-
 प्रत्यर्थि-क्षिति-पाल-मौलि-मणिभिर्विद्योतते भूरियम् ॥६॥¹
 गौर्याः । [शार्दूल-विक्रीडितम्]

अरि-नारी ।

(22)

चन्द्रानना चन्द्रक-चारु-गायत्री²
 सा कोप-वित्रस्त-चकोर-नेत्रा ।
 शैलेय-भुग्भिः स्मर-भाव-वह्निः³
 संसेव्यतेऽद्रावरि-भामिनी ते ॥७॥⁴
 गौर्याः । [इन्द्र-वज्रा]

ललना-वर्णन ।

(23)

विश्वेश्वरेणैव विनिर्मितेयं
 अर्द्धाङ्गनात्वं प्रतिपद्य यत्नात् ।

1 PV., f. 15 (a), v. 154.

2 Meaning and metre defective. गात्री ?

3 स्मर-भाव-वह्निः ?

4 PV., f. 16 (b), v. 165.

अतस्त्रिलोकी-महिलोपमाया-

मद्वैति-भावेन विभाति गौरी ॥८॥¹

गौर्याः । [उपजातिः]

जल-केलि ।

(24)

विनिःसरन्ती रति-जित्वराङ्गी

नीरात् सरागाम्बुज-लोचन-श्रीः ।

आलोकि-लोकैः स्वरुचा स्फुरन्ती

जलाधिदेवीव देवेश²-वन्द्या ॥९॥³

गौर्याः । [उपजातिः]

भ्रू ।

(25)

वेधाश्चकोर-खञ्जन-मीन-मृगाणाञ्च गञ्जनात्तुष्टः ।

अर्पितवान् भ्रू-मिषतो मारकतं छत्र-गुग्मकं सुदृशोः ॥१०॥⁴

गौर्याः । [गीतिः]

1 PV., f. 17 (a), v. 175.

2 Metre defective. जलेश ?

3 PV., f. 46 (b); SSS., f. 5, v. 12.

4 PV., f. 21 (b), v. 236.

नेत्र ।

(26)

मुखे शृङ्गार-सरसि लावण्यामृत-पूरिते ।

काम-क्रीडा-हितं भाति नयनं शफरी-युगम् ॥११॥¹

गौर्याः । [अनुष्टुप्]

कटाक्ष ।

(27)

अपाङ्गस्तव तन्वङ्गि विचित्रोऽयं भुजङ्गमः ।

दृष्ट-मात्रः सुमनसामपि मूर्च्छा-विधायकः ॥१२॥²

गौर्याः । [अनुष्टुप्]

अधर ।

(28)

सुधा-विद्रुम-सत्सारैर्धात्राऽस्या चितोऽधरः³

यतोऽनङ्ग-भुजङ्गेन दष्टं जीवयति क्षणात् ॥१३॥⁴

गौर्याः । [अनुष्टुप्]

1 PV., f. 27 (a), v. 230.

2 PV., f. 21 (a), v. 231.

3 M. defective. रचितोऽधरः ?

4 PV., f. 20 (a), v. 217.

पादौ ।

(29)

विद्रुमं विद्रुमं यस्मात् कमलं कमलं पुरः ।¹इति संचिन्त्य विधिना कुङ्कुमारुणितौ पदौ ॥१४॥²

गौर्याः । [अनुष्टुप्]

अङ्गुलि-नख ।

(30)

विभाति वाला-चरणाङ्गुलीनां

नखावली राग-विमिश्रित-श्रीः ।

शृङ्गार-कल्प-द्रुम-कोरकाणां

दलान्तरे पंक्तिरिव प्रसन्ना ॥१५॥³

गौर्याः । [उपजातिः]

प्रभात-वायु ।

(31)

परिमल-वहलां सु-पल्लवाङ्गीं

कुसुम-युतां परिरभ्य हेम-वल्लीं

विरचित-सरसी-सु-मज्जनोऽसौ

रसिक इवैति शनैः शनैः समीरः ॥१६॥⁴

गौर्याः । [पुष्पिताग्रा]

1 पुनः ?

3 PV., f. 18 (a).

2 PV., f. 18 (b).

4 PV., f. 41 (b).

दिवस ।

(32)

उत्पात-केतुरिव मन्मथ-नायकस्य

वज्र-प्रहार इव केलि-लता-वनस्य ।

संहार-काल इव पान्थ-वधू-जनस्य

ग्रीष्मस्य भाति दिवसः सखि दूरिताशः ॥१७॥¹

गौर्याः । [वसन्त-तिलकम्]

कल्प-तरु ।

(33)

सन्त्येव नन्दन-वने शतशः सु-वृक्षाः

कालेन पुष्प-फल-तर्पित-नाकि-दक्षाः ।²

तेष्वेक एव सुर-राज-मनोऽभिलाष-

तत्-काल-दान-पटुरस्ति स कल्प-शाखी ॥१८॥³

गौर्याः । [वसन्त-तिलकम्]

8. INDULEKHĀ

अस्तमय ।

(34)

एके वारि-निधौ प्रवेशमपरे लोकान्तरालोकनं

केचित् पावक-योगितां निजगदुः क्षीणेऽहि चण्डार्चिषः ।

1 PV., f. 53 (a).

2 लक्षाः ?

3 PV., f. 57 (b).

मिथ्या चैतदसाक्षिकं प्रिय-सखि प्रत्यक्ष-तीव्रातपं
मन्येऽहं पुनरध्वनीन-रमणी-चेतोऽधिशेते रविः ॥¹

इन्दुलेखायाः । [शादूल-विक्रीडितम्]

9. JAGHANACAPALĀ

असती ।

(35)

दुर्दिन-निशीथ-पवने निःसञ्चारासु नगर-वीथीषु ।

पत्यौ विदेश-याते परं सुखं जघन-चपलायाः ॥²

जघनचपलायाः । [जघन-चपला]

10. KERALI

सरस्वती ।

(36)

यस्याः स्वरूपमखिलं ज्ञातुं ब्रह्मादयोऽपि न स्पष्टाः ।

काम-गवी सुकवीनां सा जयति सरस्वती देवी ॥³

केरल्याः । [आर्या]

1 SSV., v. 1902, P. 323.

2 KVS. v. 518, P. 163; PR. v. 36, P. 52, v. r. :—दुर्दिवसे
घन-तिमिरे दुःसञ्चारासु नगर-वीथीषु (l. 1), पत्युर्विदेश-गमने परम-
सुखं जघन-चपलायाः (l. 2); SHV. MS. f. 24 (a), v 65; PV. MS.
f. 27 (a), v. 309, v. r. :—दुर्दिवसे घन-तिमिरे दुःसञ्चारासु रजनीषु
(l. 1), पत्युर्विदेश-समये परम-सुखं जघन-चपलायाः (l. 2).

3 PV., f. 66.

11. KUTALĀ

कुलटोक्ति ।

(37)

सुख-शय्या-ताम्बूलं विश्रब्धाश्लेष-चुम्बनादीनि ।

तुलयन्ति न लक्षांशं त्वरित-क्षण-चौर्य-सुरतस्य ॥¹

कुटलायाः । [आर्या]

12. LAKṢMĪ

दैवाख्यान ।

(38)

भ्रमन् वनान्ते नव-मञ्जरीषु

न षट्पदो गन्ध-फलीमजिघ्रत् ।

सा किं न रम्या स च किं न रन्ता

वलीयसी केवलमीश्वरेच्छा ॥²

लक्ष्म्याः । [उपजातिः]

1 SHV., f. 25, v. 79.

2 SP. v. 8 17, P. 127; CS. MS. v. r. :—

चरन् वनान्ते नव-कुञ्जरेषु...(l. 1), सा...स च किं न रक्ते वलीयसी
केवलमीश्वराज्ञा (l. 2).

13. LAKṢMĪ THĀKURĀNĪ

धन-लोभी ।

(39)

चपलं तुरगं परिणतयतः

पथि पौर-जनान् परिमर्दयतः ।

न हि ते भुज-भाग्य-भवो विभवो

भगिनी-भग-भाग्य-भवो विभवः ॥¹

लक्ष्मी-ठाकुराण्याः । [तोटकम्]

14. MADĀLASĀ

धर्म-विवृति ।

(40)

पर-लोक-हितं तात प्रातरुत्थाय चिन्तय ।

इह ते कर्मणामेव विपाकश्चिन्तयिष्यति ॥१॥²

मदालसायाः । [अनुष्टुप्]

मेघ-गर्जन ।

(41)

सान्द्र-चन्द्र-विस्तैः धिक्कृत³-वाणैर्निर्जितं जगदिदं मद्नेन ।अम्बुदो दिशि दिशि प्रथमानो गर्जितैरिति हि वेदयतीव ॥२॥⁴

मदालसायाः । [स्वागता]

1 SS., MS., f. 46.

2 SP., v. 671, P. 106; SHV., MS. f. 51 (a), v. 46.

3 M. defective.

4 SSS., MS. f. 21, v. 100.

15. MADHURAVARNĪ

कुलटोक्ति ।

(42)

आकारेण शशो गिरा परभृतः पारावतश्चुम्बने

हंसश्चक्रमणे समं दयितया रत्यां विमर्दे गजः ।

इत्थं भर्तरि मे सस्त¹-युवति-श्लाघ्यैर्गुणैः किञ्चनन्यूनं नास्ति परं विवाहित इति स्यान्नैक-दोषो यदि ॥²

मधुरवर्ण्याः । [शार्दूल-विक्रीडितम्]

16. MADIREKṢANĀ

षड्-ऋतु-वर्णन, तत्र वसन्त-सन्धि ।

(43)

अनुभूत-वरेषु³ दोर्घिकाणामुपकण्ठेषु गतागतैकाननाः ।⁴मधुपाः कथयन्ति पद्मिनीनां सलिलैरन्तरितानि कोरकाणि ॥⁵

मदिरेक्षणायाः । [का(मा)ल-भारिणी]

1 M. defective ; one syllable missing. समस्त ?

2 SHV., MS. f. 20, v. 77.

3 अनुभूतचरेषु ? For the suffix चरट्, see Pāṇini, 5. 3. 53, "भूतपूर्वे चरट्" ; SidKau 1999, NSP. ed., p. 212.

4 Metre defective. गतागतैकतानाः ?

5 SSS., f. 20, v. 23.

17. MĀRULĀ

विरहिणीं प्रति सख्युक्तिः ।

(44)

गोपायन्ती विरह-जनितं दुःखमग्रे गुरूणां

किं त्वं मुग्धे नयन-विसृतं वाष्प-पूरं रुणत्सि ।

नक्तं नक्तं नयन-सलिलैरेष आर्द्राकृतस्ते

शय्योपान्तः कथयति दशामातपे शोष्यमाणः ॥१॥¹

मारुलायाः । [मन्दाक्रान्ता]

विरहिणां प्रलापः ।

(45)

कृशा केनासि त्वं प्रकृतिरियमङ्गस्य ननु मे

मलाधूष्मा कस्माद् गुरु-जन-गृहे पाचकतया ।

स्मरस्यस्मान् कच्चिन्नहि नहि नहीत्येवमगमत्

स्मरोत्कम्पं बाला मम हृदि निपत्य प्ररुदिता ॥२॥²

मारुलायाः । [शिखरिणी]

1 SMV., p. 140; SHV., MS., f. 32 b., v. 50.; SRB., p. 299,
v.r. : —नयन-गलितं (l. 2).

2 SSV., v. 1326, p. 221; SP., v. 3531, p. 520, v.r.
अगदत् (l. 3); SRB., अवदच्छिरः-कम्पं (l. 2-l. 3).

18. MORIKĀ

वियोगिन्या अवस्था-वर्णनम् ।

(46)

लिखति न गणयति रेखां निर्भर-वाष्पाम्बु-धौत-गण्ड-तटा ।

अवधि-दिवसावसानं मा भूदिति शङ्किता बाला ॥१॥¹

मोरिकायाः । [आर्या]

दूत्युक्ति ।

(47)

प्रियतमस्त्वमिमामनघार्हसि

प्रियतमा च भवन्तमिहार्हति ।

न हि विभाति निशा-रहितः शशी

न च विभाति निशाऽपि विनेन्दुना ॥२॥²

मोरिकायाः । [द्रुत-विलम्बितम्]

1 SSS., MS. f. 37 (b), v. 26; SP., v. 3403, p. 495; SSV. v. 1072, p. 178, v. r.:—लिखति...रेखा निर्भर-वाष्पाम्बु-धौत-गण्ड-तला । PR. v. 13, p. 48, v. r.:—निर्भर-वाष्पाम्बु-धौत-गण्ड-तला (l. 1); SMV. p. 134, v. r.:—exactly like SSV.; PV., MS. f. 29 (a), v. 330, v.r.:—निर्भर...गण्ड-तला (l. 1).

2 SSV., v. 1396, p. 234.

नायकं प्रति नायिकोक्तिः ।

(48)

मा गच्छ प्रमदा-प्रिय प्रिय-शतैरभ्यर्थितस्त्वं मया

बाला प्राङ्गणमागतेन भवता प्राप्नोत्यवस्थां पराम् ।

किं चास्याः कुच-भार-निःसहतरैरङ्गैरनङ्गाकुलै-

श्रुत्यत्-कञ्चुक-जालकैरनुदिनं निःसूत्रमस्मद्-गृहम् ॥३॥¹

मोरिकायाः । [शार्दूल-विक्रीडितम्]

शृङ्गार-पद्धति ।

दयित-गमन-पद्धति ।

(49)

यामीत्यध्यवसाय एव हृदये बध्नातु नामास्पदं

वक्तुं प्राण-समा-समक्षमघृणेनेत्थं कथं पार्यते ।

उक्तं नाम तथापि निर्भर-गलद्-वाष्पं प्रियाया मुखं

दृष्ट्वाऽपि प्रवसन्त्यहो धन-लव-प्राप्ति-स्पृहा मादृशाम् ॥४॥²

मोरिकायाः । [शार्दूल-विक्रीडितम्]

1 SP., v. 3496, p. 513; SSV., v. 1053, p. 175, v. r:—
प्रिय-शतैर्भूयस्त्वमुक्तो मया (l. 1), भवता प्राप्नोति निष्ठां... (l. 2), किं
चान्यत् कुच-भार-पीडन-सहैर्यत्-प्रवद्वैराप (l. 3); SMV., p. 156, v. r.:—
कुच-कुम्भ-पीडन-परैरङ्गैरनङ्गातुरै (l. 3).

2 SSV., v. 1050, p. 175

19. NĀGAMMĀ¹

रवि ।

(50)

शुक-तुण्डच्छवि-सवितुश्चण्ड-रुचः पुण्डरीक-वन-बन्धोः ।

मण्डलमुदितं वन्दे कुण्डलमाखण्डलाशयाः ॥²

नागम्मायाः । [आर्या]

20. PADMĀVATĪ

राज-वर्णन ।

(51)

हरिण्यस्त्वरण्येऽग्र-गण्यं शरण्यं

नृपाणां यमालोक्य लोलाक्षि-गोलाः ।

करे चारु-चापं गले नील-चोलं³मृगानुव्रजन्तं⁴ स्मरं⁵ भावयन्ति ॥१॥⁶

पद्मावत्याः । [भुजङ्ग-प्रयातम्]

1 Also called Nāgamā.

2 SP., v. 86, p. 12; SRB., v. 2, p. 28 [नागमायाः]

This verse is found under the name of Vidyā in SUK, p. 3.

3 V. r. नील-वासं in PV.

4 Grammatically wrong; compound impossible here.

5 हरं would give a better meaning.

6 PT., 2. 6 (Aufrecht corrects it as 9 a). PV., f. 6 (a), v. 53. *Commentary on the above verse by Jayarāma as contained in PT., p. 44 [typed 46]*

लोलौ चञ्चलौ अक्षि-गोलौ यासां ता इति बहुव्रीहिः । हरिण्यः
अरण्ये अग्र-गण्यं श्रेष्ठं नृपाणां राज्ञां शरण्यं शरणे रक्षणे साधुम् ।

11736

कृपण ।

(52)

कोषे निषण्णस्य च वद्धमुष्टे-

मंलिप्तुचाकार-विभीषणस्य ।

आकारतः केवलमस्ति भेदः

कृपाणकस्यापि धनाणकस्य¹ ॥२॥²

पद्मावत्याः [उपजातिः]

“तत्र साधुरि”ति [पा० ४।४।६८] यत्-प्रत्ययः । “शरणं गृह-रक्षितोः वध-रक्षणयोरपी”त्यभिधानात् । करे हस्ते चारु-चापंगले नील-चोलं हरित-वस्त्रं चालोक्य । स्मर-भावनायां राज्ञो नील-वसन-धारित्वं हेतुः, स्मरस्य श्यामाङ्गत्वात् । तथा च भागवते दशमोत्तरार्धे पञ्च-पञ्चाशत्तमेऽध्याये । “तं दृष्ट्वा जलद-श्यामं पीत-कौशेय-वाससम् । प्रलम्ब-बाहु-ताम्राक्षं सुस्मितं रुचिराननमि”ति [see p. 694, Bhāgavata-purāṇa, Satya-nam press, Benares, 1983 (1926)] । मृगानुव्रजन्तं मृगया-विहारि-त्वान्मृगानुचारिणं राजानं स्मरे [sic] कामं भावयन्ति काम-स्वरूपेण चिन्तयन्ति । स्मरत्वेन भावनादुत्प्रेक्षा । [f. 22 (b) end].

1 आणक (आनक) means despicable (ŚabS., p. 10; cp. Aṣṭ, 2. 1. 54; SidK., 733, p. 176) ; so धनानक means one who is despicable in respect of riches i.e. a miser.

The word कृपाणकस्य ought to have been used; because between कृपाणक and कृपणक, there is only a difference of आ, as suggested by l. 3. But for the sake of metre a different word has been used.

2 PV., f. 64 (b), v. 4.

खल ।

(53)

स्वभाव-सिद्धं वक्रत्वं खलस्य च हलस्य च ।

मुखाक्षेपं तयोः सोढुमलमेकैव सा क्षमा¹ ॥३॥²

पद्मावत्याः । [अनुष्टुप्]

कच ।

(54)

किं चारु-चन्दन-लता-कलिता भुजङ्गयः

किं पत्र³-पद्म-मधु-संवलिता नु भङ्गयः⁴ ।किं वाननेन्दु-जित-राकण्डु⁵ -रुचो विवालयः⁶किं भान्ति गुर्जर-वर-प्रमदा-कचालयः ॥४॥⁷

पद्मावत्याः । [वसन्त-तिलकम्]

1 For क्षमा meaning earth, see DNM., v. 5, p. 2.

2 PV., f. 65 (b), v. 5.

3 फुल्ल ?

4 भङ्गयः ?

5 Metre defective. राहु ?

6 विषालयः ? The line as it stands conveys no sense. Perhaps the meaning is as follows: —Just as the moon is conquered by black Rāhu, so the face is conquered i.e. surrounded by black tresses resembling rows of poisonous black bees.

उपमान

उपमेय

इन्दु

आनन

राहु ।

कच (विषालयः) ।

7 PV., f. 22 (b), v. 251.

वक्त्र ।

(55)

तव रुचिर-मुखेन्दोः कान्ति-पीयूष-धारां

चतुर-तर-चकोरी-चक्रमास्वाद्य सद्यः ।

अनुगत-बहु-माध्वी-चञ्चु-जाड्यापनुत्यै

कलयति शशि-विम्बे काञ्चिक-भ्रान्तिमेतत् ॥ ५॥¹

पद्मावत्याः । [मालिनी]

नासा ।

(56)

दन्ताल्लि-दाडिमो-बीज-भक्ष्णोत्कण्ठितात्मनः² ।

मन्ये मार-शुकस्येयं नासा-चञ्चुर्विजायते ॥ ६॥³

पद्मावत्याः [अनुष्टुप्]

तिलक ।

(57)

कस्तुरी-तिलकं तस्या⁴ जनयति शोभां भ्रुवोरन्तः ।

कोदण्ड-मध्य-लग्नं फलमिव पञ्चेषु-बाणस्य ॥ ७॥⁵

पद्मावत्याः । [उपगीतिः]

1 PV., f. 23 (a), v. 57. ; cp. AL., v. 63.

2 V.r. भक्ष्णोत्कण्ठ-चेतसः, PT. (Poona).

3 विराजते ? PV., f. 20 (b), v. 220; PT. (Poona), f. 4 (b),
v. 62.

4 M. defective, तिलकमस्याः ? 5 PV., f. 21 (b), v. 237.

कण्ठ ।

(58)

न भाति कण्ठः किमु काम-भूपते-¹

विभाजि² जैत्रं³ किल कलम्बुरेव⁴ ।

अद्यापि संभाति यतैतस्तदीया⁵

रेखा-मिषादङ्गुलि-यन्त्रणेयम् ॥८॥⁶

पद्मावत्याः । [उपजातिः]

वाहू ।

(59)

किं शृङ्गार-समुद्र-कल्प-लतिके किं वा मृणाली-लते

किं वक्षोज-महीध्र-चन्दन-लते किं मार-पाशी-लते ।

किं लावण्य-सुधाब्धि-विद्रुम-लते पत्राङ्गुली-संयुते

भातः किं कल-गुर्जरी⁷-सुललिते वाहू लते मन्मते ॥९॥⁸

पद्मावत्याः । [शार्दूल-विक्रीडितम्]

1 M. of this line: Vamśa-sthavila.

2 विभाति ?

3 जैत्रः ?

4 कम्बुरेव ?

5 यतस्तदीया ?

6 PV., f. 19 (b)—20 (a), v. 222.

M. upajāti due to the combination of vamśa-sthavila, upendra-vajrā and indra-vajrā; see ChandM., II, 43, p. 39.

7 कुल-गुर्जरी ?

8 PV., f. 19 (b), 210.

सिंह ।

(60)

मान्योऽसि मान-मञ्जुल सिंह मृगेन्द्र प्रचण्ड-भुज-दण्ड ।

यः प्रौढ-दिग्गजोद्भव-पलल-रतो हंसि नो हरिणात्¹ ॥१०॥²

पद्मावत्याः । [आर्या]

हय ।

(61)

वारितः प्रस्फुरत्येव समुदञ्चित-केसरः ।

अत्यन्तं भ्रमरी-कीर्णो³ वाजी राजीव-सन्निभः ॥११॥⁴

पद्मावत्याः । [अनुष्टुप्]

काक ।

(62)

मा काक कोकिल-शतानुगत प्रसर्प्य⁵ -

दर्पावमत्य खगराजमितो व्रजेथाः ।

ज्ञास्यन्ति चेत् करटकं तु भवन्तमेते

हास्यन्ति कर्करवदुज्ज्वल-रत्न-सङ्घात् ॥१२॥⁶

पद्मावत्याः । [वसन्त-तिलकम्]

1 हरिणान् ?

2 PV., f. 60 (a), v. 4.

3 See translation.

4 PV., f. 12 (b), v. 121.

5 प्रसर्पद् ?

6 PV., f. 59 (a), v. 2.

दीप ।

(63)

वनञ्जय¹-समद्रूतः सुभद्रोत्साह-वर्धनः ।अभिमन्युवदाभाति दीपः कृष्ण-पुरःसरः ॥१३॥²

पद्मावत्याः । [अनुष्टुप्]

प्रभात-वेला-सन्ध्या ।

(64)

प्रभात-वेला स्मर-राज-पुत्री

नीराजना-भाजनमर्क-विश्वम् ।

आयाति नीराजितुमग्नि-पुत्रीं

पाणौ गृहीत्वाऽङ्कुरितांशु-भालम्³ ॥१४॥⁴

पद्मावत्याः । [उपजातिः]

नक्षत्र-गण ।

(65)

त्रिलोकी-जय-प्रस्थितस्यात्मयोने-

लसत्-कुङ्कुमात्रेय⁵-पात्रं दधाना ।

1 धनञ्जय ?

2 PV., f. 75 (a), v. 2.

3 मालम् ?

4 PV., f. 43 (a), v. 43.

5 आराति [क] ?

स्फुरत्-कान्ति-ताराक्षतान् भावयन्ती

पुरन्ध्रो निशा पाति¹ तन्मङ्गलाय ॥१५॥²

पद्मावत्याः । [भुजङ्ग-प्रयातम्]

ग्रीष्म ।

(66)

तुषाराकराक्लेशितामुष्म-रोचिः

समाज्ञाय जायां प्रियां पद्मिनीं च ।

सखायं निजं ग्रीष्म-कालं विधाय

ज्वलज्ज्योतिरुद्योतते जज्जयैषी³ ॥१६॥⁴

पद्मावत्याः । [भुजङ्ग-प्रयातम्]

ग्रीष्म-वात ।

(67)

धूली-कर्करिणः⁵ प्रचण्ड-तपन-ज्वालालि-माला-धराः

स्पर्शदेव सरिज्जलं तरु-दलं संशोषयन्तः क्षणात् ।

पीतोन्मुक्त-फणीश-फूत्कृति-विष-ज्वालालि-युक्ता इव

स्वच्छन्दं परितो भ्रमन्ति बहुशो ग्रीष्मस्य वाता अमी ॥१७॥⁶

पद्मावत्याः । [शार्दूल-विक्रीडितम्]

1 भाति ?

2 PV., f. 48 (a), v. 101.

3 तज्जयैषी ?

4 PV., f. 52 (b)—53 (a), v. 4.

5 V. r. धूलि-कर्करिणां in SSS.

6 PV., f. 53 (a), v. 7 ; SSS., f. 25 (a), v. 14.

दुर्दिनी ।

(68)

नायं गर्जः किमुत मदन-प्रौढ-निःसाण-¹ शब्दो
नैते मेघाः किमुत मदनस्योद्धुराः सिन्धुरास्ते ।
नैषा विद्युत् किमुत जयिनी तत्-करे कापि शक्ति-
नैन्द्रश्चापः किमुत जगतां मोहनास्त्रं स्मरस्य² ॥१८॥

पद्मावत्याः । [मन्दाक्रान्ता]

वीभत्स-रस ।

(69)

क्रुष्टो³ विष्टानुलिप्तः कृमि-कुल-कलितः पूय-पूराभियुक्तः
संयुक्तो मक्षिकाभिः कर-धृत-विसरन्निम्ब-शाखोग्र-गन्धः ।
व्यानुग्रोद्योत्थनासः⁴ स्वदरुण-गलत्-पाणि-पादः समन्तान्-
निष्ठीवल्लोक-दृष्टः कलयति मनुजः कोऽपि दुष्कर्म-भोजम्⁵ ॥१९॥⁶

पद्मावत्याः । [स्रग्धरा]

21. PHALGUHASTINĪ

चन्द्रोदय-वर्णन ।

(70)

त्रिनयन-जटा-वल्ली-पुष्पं निशा-वदन-स्मितं
ग्रह-किसलयं सन्ध्या-नारी-नितम्ब-नख-क्षतम् ।

1 V.r. निःश्वास in SSS.

2 PV., f. 54 (b), v. 4; SSS., f. 22 (a), v. 117.

3 कुष्टो ?

4 व्याम-ग्राहो ?

5 भोगम् ?

6 PV., f. 69 (a), v. 4.

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तिमिर-भिदुरं व्योन्नः शृङ्गं मनोभव-कार्मुकं
 प्रतिपदि नवस्येन्दोर्विम्बं सुखोदयमस्तु नः ॥१॥¹
 फल्गुहस्तिन्याः । [हरिणी]

दैव ।

(71)

सृजति तावदशेष-गुणाकरं
 पुरुष-रत्नमलङ्करणं भुवः ।
 तदनु तत् क्षण-भङ्गि करोति चे-
 दहह कष्टमपण्डितता विधेः ॥२॥²
 फल्गुहस्तिन्याः । [द्रुत-विलम्बितम्]

22. RĀJAKANYĀ

प्रश्नोत्तर ।

(72)

अङ्गणं तदिदमुन्मद-द्विप-
 श्रेणि-शोणित-विहारिणो हरेः ।

1 SP., v. 3630, p. 539; SRB., v. 84, p. 315; SSV., v. 1993, p. 341, v. r.:—विनयन-...पुष्पं मनोभव-कार्मुकं (l. 1), ग्रह-...नितम्ब-नख-क्षतम् (l. 2), तिमिर-...निशा-वदन-स्मितं (l. 3); SSS., MS. The third line तिमिर-...शृङ्गं quoted in KAS., p. 171, sū. 38, Vāṇī-vilāsa ed.

2 SSV., v. 3126, p. 516; SMV., p. 451.

उलसत्तरुण-केलि-पल्लवां

शल्लुकीं त्यजति किं मतङ्गजः ॥१॥¹

पूर्वार्धं तच्चित्त-परीक्षिकाया राज-कन्याया

उक्तिः, उत्तरार्धं तदनुरक्तस्य विह्वणस्य

प्रत्युक्तिः । [रथोद्धता]

(73)

निरर्थकं जन्म गतं नलिन्या

यया न दृष्टं तुहिनांशु-विम्बम् ।

उत्पत्तिरिन्दोरपि निष्फलैव

दृष्टा विनिद्रा नलिनी न येन ॥२॥²

पूर्वार्धं राज-कन्यानुरक्तस्य विह्वणस्य उक्तिः,

उत्तरार्धं तदनुरक्त-चित्ताया राज-

कन्यायाः । [उपजातिः]

1 SP., v. 567, p. 91; SRB., v. 6, p. 214.

2 SP., v. 568, p. 91; SSV., v. 1964, p. 335; SRB., v. 5, p. 214, v.r.:—कृता विनिद्रा (l. 4).

Quoted in the following works on rhetoric:—SD., p. 562; AS., p. 90, v.r. विवुद्धा नलिनी (l. 4)., SKB., p. 254., v.r.—कृता विनिद्रा (l. 4); ASR., p. 50, v.r.:—न येन दृष्टा नलिनी प्रवुद्धा (l. 4).; RG., p. 366, v.r. कृता विनिद्रा (l. 4).

23. RASAVATĪ PRIYAMVADĀ

कालिन्दी-पुलिनेषु केलि-कलनं कंसादि-दैत्य-द्विषं

गोपालीभिरभिष्टुतं व्रज-वधू-नेत्रोत्पलैरर्चितम् ।

वर्हालंकृत-मस्तकं सुललितैरङ्गैस्त्रिभङ्गं भजे

गोविन्दं व्रज-सुन्दरं भव-हरं वंशीधरं श्यामलम् ॥¹

रसवत्याख्य-प्रियंवदायाः । [शादूल-विक्रीडितम्]

24. SARASVATĪ

राज-स्तुति ।

(75)

देव त्वमेव पातालमाशानां त्वं निबन्धनम् ।

त्वं चामर-मरुद्भूमिरेको लोक-त्रयात्मकः ॥१॥²

सरस्वत्याः । [अनुष्टुप्]

केतकी-भ्रमर ।

(76)

पत्राणि कण्टक-सहस्र-दुरासदानि

वार्ताऽपि नास्ति मधुनो रजसाऽन्धकारः ।

1 SS., MS., f. 20 (a).

2 Quoted in KP., p. 522, Banahatti's ed., RG., P. 393; AK., p. 246; SKB., p. 225, Kāvya-mālā ed., त्वमेव देव पातालम्, etc.

आमोद-मात्र-रसिकेन मधुव्रतेन

नालोकितानि तव केतकि दूषणानि ॥२॥¹

सरस्वत्याः । [वसन्त-तिलकम्]

25. SARASVATĪKUTUMBADUHIṬĀ

समस्याख्यान ।

(77)

सुरताय नमस्तस्मै जगदानन्द-हेतवे ।

अनुपङ्गि फलं यस्य भोज-राज भवादृशाः ॥²

सरस्वतीकुटुम्बदुहितुः । [अनुष्टुप्]

26. ŚĪLĀ BHATṬĀRIKĀ

नायकानुनय ।

(78)

विरह-विषमो वामः कामः करोति तनुं तनुं

दिवस-गणनाऽदक्षश्चायं व्यपेत-घृणो यमः ।

1 SUK., MS. f. 1071 (a), v. 4, 158; SUK. p. 248 रजसाऽ-
न्धकारम्, SP. v. 1012, p. 162; vr. कण्टक-शतैः परिवेष्टितानि
(l. 1).

2 SP., v. 511, p. 76; सुरताय नमस्तस्मै जगदानन्द-हेतवे इति
पाद-द्वयं समस्या ।

त्वमपि वशगो मान-व्याधेर्विचिन्तय नाथ हे

किसलय-मृदुर्जीवेदेवं कथं प्रमदा-जनः ॥१॥¹

शीला-भट्टारिकायाः । [हरिणी]

वियोगिनोऽवस्थावर्णनम् ।

(79)

प्रिया-विरहितस्यास्य हृदि चिन्ता समागता ।

इति मत्वा गता निद्रा के कृतघ्नमुपासते ॥२॥²

शिला-भट्टारिकायाः । [अनुष्टुप्]

दूती-प्रेषण ।

(80)

दूति त्वं तरुणी युवा स चपलः श्यामास्तमोभिदिशः

सन्देशः स रहस्य एव विजने सङ्केतकावासकः ।

1 SP. v. 3572, P. 528, SSV. v. 1633, P. 277; v.r. :—दिवस-
गणनाऽदक्षश्चासौ (l. 2); SRB. v. 64, p. 323, v.r. :—विरह...कामः
कामं तनुं कुरुते तनुं (l. 1), दिवस-गणनाऽदक्षश्चायं व्यपेत-घृणोपमः
(l. 2),र्जीवत्येवं.....(l. 4); SSS. MS. f. 49 (a), V.r. :—घृणो
जनः (l. 2).

2 SP., v. 3447, p. 504; SSV. v. 1197, p. 202, v.r. :—
प्रिया-विरहितस्याद्य...(l. 1); SRV., v. 1, p. 287; SMV. p. 146.

भूयो भूय इमे वसन्त-मरुतश्चेतो नयन्त्यन्यतो

गच्छ क्षिप्र-समागमाय निपुणं रक्षन्तु ते देवताः ॥३॥¹

शिला-भट्टारिकायाः । [शार्दूल-विक्रीडितम्]

दूत्युपहास-प्रश्न ।

(81)

श्वासः किं त्वरितागता पुलकिता कस्मात् प्रसादः कृतः

स्रस्ता वेण्यपि पादयोर्निपतनान्नीवी गमादागमात् ।

स्वेदाद्रं मुखमातपेन गमितं क्षामा किमत्युक्तिभि-

दूति म्लान-सरोरुहाकृति-धरस्यौष्ठस्य किं वक्ष्यसि ॥४॥²

शिला-भट्टारिकायाः । [शार्दूल-विक्रीडितम्]

असती ।

(82)

यः कौमार-हरः स एव हि वरस्ता एव चैत्र-क्षपा-

स्ते चोन्मीलित-मालती-सुरभयः प्रौढाः कदम्बानिलाः ।

1 SMV., p. 145; SSV., v. 1188, p. 200, v.r. :—एव विपिने... (l. 2), मरुतश्चेतो हरन्त्यन्यतो (l. 3), गच्छ क्षेम-समागमाय निपुणे... (l. 4); SP., v. 3439, p. 502, v. r. :—एव विपिने... (l. 2), गच्छ क्षेम-... (l. 4); SRB., v. 9, p. 301, v. r. :—एव विपिने (l. 2) गच्छ क्षेम-समागमाय निपुणे... (l. 4); SSS., MS., f. 40 (a), v. 54, reading like SRB.

2 SP., v. 3507, p. 515; SSV., v. 1440, p. 242, v. r. :—श्वासाः ...त्वरितागतैः... (l. 1), ...आतपेन गमितं... (l. 3); SMV., p. 166, v. r. :—...त्वरितागतात्... (l. 1), ...मुखमातपाकुलतया... (l. 2), म्लान-सरोरुह-युति... (l. 4); SRB., v. 10, p. 306; SSS., MS., f. 45 (b).

सा चवास्मि तथापि चौर्य-सुरत-व्यापार-लीला-विधौ
 रेवा-रोधसि वेतसी-तरु-तले चेतः समुत्कण्ठते ॥५॥¹
 शीला-भट्टारिकायाः । [शादूर्ल-विक्रीडितम्]

प्रश्नोत्तर ।

(83)

इदमनुचितमक्रमश्च पुंसां

यदिह जरास्वपि मान्मथा विकाराः ।

इदमपि न कृतं नितम्बिनीनां

स्तन-पतनावधि जीवितं रतं वा ॥६॥²

पूर्वार्धं शारि-क्रीडां कुर्वत्याः शीला-भट्टारिकायाः,

उत्तरार्धं च भोज-राजस्य । [पुष्पिताग्रा]

1 SP., v. 3768, p. 567; SRB., v. 42, p. 369; SMV., p. 301, v.r.:—ताश्चन्द्र-गर्भा निशाः (l. 1), स्ते प्रोन्मीलन्नव-मालती-सुरभयः... (l. 2), चौर्य-सुरत-व्यापार... (l. 3); PVL., v. 83, p. 118; KVS., v. 508, p. 159; SHV., MS.; SUK., MS., v. 2. 58, v.r.:—वरस्ताश्चन्द्र-गर्भा निशाः (l. 1), तत्र सुरत-व्यापार-लीला-भृतां (l. 3), रोधसि वेतसी-वन-भुवां... (l. 4); SUK., 2. 12. 3, p. 76, reading like SUK., MS., only l. 2 different: प्रोन्मीलन्नव-मालती-सुरभयस्ते ते च विन्ध्यानिलाः and l. 3 तथापि चौर्य-सुरत-व्यापार-लीला-भृतां ।

This is quoted in the following rhetorical works :—

KP., p. 4, Nyāyaratna's ed., v.r.: तथापि तत्र सुरत-व्यापार... (l. 3); SD. p. 15, v. r.:—like KP.; ASR. pp. 127, 128, 200, Kāvya-mālā ed.; AK., p. 336; AS. pp. 157, 244., v.r.:—तथापि चौर्य-सुरत... (l. 3); RS., p. 153; KD., pp. 13-14.

2 SP., v. 564, p. 90; SRB., v. 17, p. 214; SHV., Ms., f.

27. ŚĪTĀ

चन्द्र ।

(84)

मा भैः शशाङ्क मम सीधुनि नास्ति राहुः

खे रोहिणी वसति कातर किं विभेषि ?

प्रायो विदग्ध-वनिता-नव-सङ्गमेषु

पुंसां मनः प्रचलतीति किमत्र चित्रम् ॥¹

शीतायाः । [वसन्त-तिलकम्]

28. SUBHADRĀ

तृष्णा-पद्धति ।

(85)

दुग्धं च यत्तदनु यत् कथितं ततो नु

माधुर्यमस्य हृतमुन्मथितञ्च वेगात् ।

जातं पुनर्घृत-कृते नवनीत-वृत्ति

स्नेहो निबन्धनमनर्थ-परम्पराणाम् ॥²

सुभद्रायाः । [वसन्त-तिलकम्]

98 (a), v. 21.

Quoted in KP., p. 34, Banhatti's ed., v.r.:—यदपि च न कृतं... (l. 3).

1 KS. of Vāgghaṭṭa, p. 20; BhojaP, MS., Oxf., 150(b) [Not found in printed eds.]; KS. of Hemacandra, p. 14, v. r. मा.....सीधुनि शास्ति राहुः (l. 1), खे...कातर किं वभाषे (l. 2), मनः प्रचलयन्ति... (l. 4); KM., p. 86; KAS., 3. 2. 7, p. 32.

2 SSV., v. 3259, p. 537.

29. TRIBHUVANASARASVATI

रूप ।

(86)

श्रीमद्-रूपविटङ्कदेव सकल-क्षमा-पाल-चूडामणे

युक्तं सञ्चरणं यदत्रभवतश्चन्द्रेण रात्रावपि ।

मा भूत्त्वद्वदनावलोकन-वशाद्व्रीडा-विलक्षः शशी

मा भूच्चेयमरुन्धती भगवती दुःशीलता-भाजनम् ॥१॥¹

त्रिभुवनसरस्वत्याः । [शार्दूल-विक्रीडितम्]

समुद्र-मथने हरिः ।

(87)

पातु त्रिलोकीं हरिरम्बु-राशौ

प्रमथ्यमाने कमलां विलोक्य ।

अज्ञात-हस्त-च्युत-भोगि-नेत्रः

कुर्वन् वृथा बाहु-गतागतानि ॥२॥²

त्रिभुवनसरस्वत्याः । [उपजातिः]

30. VENIDATTĀ

द्विषत्-कीर्ति ।

(88)

क्षौणी-पाल विशाल-भाल भवतः प्रस्पर्धि-वर्गाविला-

कीर्त्या श्यामलिते शिवे गण-गणे भीते गुहे कम्पिते ।

1 SUK., III. 6. 1, p. 190.

2 SUK., I. 65. 3, p. 47.

विभ्यद्देव-गणे त्रसत्-फणि-गणे कम्पत्-पिशाची-गणे

क्रोधोत्कम्पित-पाणि-पङ्कज-तला सा हिङ्गुला पातु नः ॥¹

वेणीदत्तायाः । [शार्दूल-विक्रीडितम्]

31. VIDYĀVATĪ

स्तुति ।

(89)

या देवी जगतां कर्त्री शङ्करस्यापि शङ्करी ।

नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥१॥

(90)

सकृदाराध्य यां सर्वमभीष्टं लभते जनः ।

नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥२॥

(91)

यस्याः प्रसाद-लेशेन भोग-मोक्षौ न दुर्लभौ ।

नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥३॥

(92)

या देवी मुक्ति-कामानां ब्रह्म-विद्या-प्रदायिनी ।

नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥४॥

(93)

यया शिवोऽपि युक्तः सन् पञ्च-कृत्यं करोति सः ।

नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥५॥

1 PV., f. 10 (a), v. 93.

(94)

यस्याः प्रीत्यर्थमनिशं लास्यं कुर्वञ्छिवो बभौ ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥६॥

(95)

लक्ष्मी-सरस्वती-मुख्या यस्यास्तेजःकरोद्भवाः ¹
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥७॥

(96)

यस्याः प्रसाद-मात्रेण वर्धन्ते सर्व-संपदः ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥८॥

(97)

या स्तुता सर्व-पापघ्नी सर्वोपद्रव-नाशिनी ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥९॥

(98)

या ध्याता परमा शक्तिः सर्व-सिद्धि-करी शिवा ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥१०॥

(99)

यया देव्या विरहितः शिवोऽपि हि निरर्थकः ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥११॥

(100)

चराचरं जगत् सर्वं यस्याः पाद-समुद्भवम् ।
नमस्तस्यै सुमीनाक्ष्यै देव्यै मङ्गल-मूर्तये ॥१२॥

1 तेजः-कणोद्भवाः ?

इति स्तुत्वा महादेवीं प्रणम्य च पुनः पुनः ।

अनुज्ञया सुमीनाक्ष्याः प्रार्थयेऽहं सुकन्यका ॥

मातस्तव पद-ध्याने मनो निश्चलमस्तु मे ॥¹

विद्यावत्याः । [अनुष्टुप्]

शुभमस्तु ।

32. VIJĪĀ²

चाटु ।

(101)

भूपालाः शशि-भास्करोन्वयभुवः के नाम नासादिता

भर्तारं पुनरेकमेव हि भुवस्त्वां देव मन्यामहे ।

येनाङ्गं परिमृष्य कुन्तलमथाऽऽकृष्य व्युदस्याऽऽयतं

चोलं प्राप्य च मध्य-देशमधुना काञ्चयां करः पातितः ॥१॥³

विद्यायाः । [शार्दूल-विक्रीडितम्]

1 MS., no. 23 M 51, Adyar Library. Script Grantha. 2 fols ; vide Cat. of Sans. MSS. in the Adyar Library, part II, p. 114.

2 Also called Vijjākā, Vijjikā, Vijjā, Vijā, Bijjākā, Vidyā, Vidyākā, etc.

3 SUK., MS., v. 3. 71 ; SUK., 3. 15. 1, p. 196, v. r., त्वामेव (l. 2) ; परिमृष्य (l. 3) ; अपाकृष्य (l. 3) ; अचिरात् (l. 4).

विद्या becomes विज्जा in Prākṛta, vide Var.'s 3. 37 “त्य-थ्य-यानां च-छ-जाः”, p. 70.

खङ्ग ।

(102)

यशः-पुत्रं देव त्वदसि-लतिकाऽसूत समरे
 समीरस्तद्धूली-पटल-पट-राशि विकिरति ।
 शिवा गायन्त्युच्चैर्नटति च कवन्धावलिरभू-
 दरातोनां मोक्षः सपदि भव-बन्ध-व्यतिकरात् ॥२॥¹
 विद्यायाः । [शिखरिणी]

विशिष्ट-कवि-प्रशंसा ।

(103)

नीलोत्पल-दल-श्यामां विज्जकां मामजानता ।
 वृथैव दण्डिना प्रोक्तं सर्व-शुक्ला सरस्वती ॥३॥²
 विज्जकायाः । [अनुष्टुप्]

सामान्य-कवि-प्रशंसा ।

(104)

कवेरभिप्रायमशब्द-गोचरं

स्फुरन्तमार्द्रेषु पदेषु केवलम् ।

1 SUK., MS., v. 3. 138; SUK., 3. 28. 4, p. 206, v. r. :—पटल-
 पट-वासं... (l. 2), ...उच्चैरटति च... (l. 3).

2 SHV., MS., f. 34, v. 145; SP., v. 180, p. 29 [विज्जकायाः];
 SMV., p. 47, v. r. :—...विज्जकां तामजानता (l. 1), ...दण्डिनाऽप्युक्तं
 ... (l. 2) [विज्जकायाः] ; SRB., v. 54, p. 38.

वदद्भिरङ्गैः कृत-रोम-विक्रियै-

र्जनस्य तूष्णीं भवतोऽयमञ्जलिः ॥४॥¹

विज्ञाकायाः । [वंशस्थ-विलम्]

असती-चरित ।

(105)

दृष्टिं हे प्रतिवेशिनि क्षणमिहाप्यस्मद्-गृहे दास्यसि

प्रायेणास्य शिशोः पिता न विरसाः कौपीरपः पास्यति ।

एकाकिन्यपि यामि सत्वरमितः स्रोतस्तमालाकुलं

नीरन्ध्रास्तनुमालिखन्तु जरठच्छेदा नल-ग्रन्थयः ॥५॥²

विज्ञाकायाः । [शार्दूल-विक्रीडितम्]

1 SSV., v. 158, p. 25; SSV., MS., p. 56 [मिज्ञाकायाः] ; SRB., v. 35, p. 34.

2 SP., v. 3769, p. 567; SUK., 2. 14. 1, p. 77 [विद्यायाः] ; SMV., p. 301, v. r. :—तद्वनमितः...(l. 3) [विज्ञाकायाः]; SRB., v. 43, p. 369, v. r. :—...तद्वरमितः...(l. 3).

Quoted in the following rhetorical works :—SD., v. 43, p. 215, l. 6; SKB., p. 72, v. r. like SRB.; KS., p. 35, v. r. :—प्रायो नास्य शिशोः पिताऽयं विरसाः...(l. 2), ...तद्वरमितः...(l. 3), नीरन्ध्राः पुनरालिखन्तु...(l. 4); KAS., p. 23 v. r. like SKB.; KD., p. 124, v. r. :—...तद्वनमितः...(l. 3); KVS., p. 156, v. r. : नीरन्ध्राः स्तनमालिखन्तु...(l. 4); AVM., p. 12, v. r. : (l. 1) like KVS, प्रायो नैव शिशोः पिताऽयं विरसाः...(l. 2), ...तद्वरमितः...(l. 3), ...वपुःरालिखन्तु...(l. 4); SVV., p. 5, v. r. :—प्रायो नैव etc. like above KVS., (l. 2), ...तद्वत्तमितः...(l. 3).

(106)

वयं वाल्ये वालांस्तरुणिमनि यूनः परिणता-
 वपोच्छामो वृद्धांस्तदिह कुल-रक्षा समुचिता ।
 त्वयारब्धं जन्म क्षपयितुमनेनैक-पतिना
 न मे गोत्रे पुत्रि कचिदपि सती-लाञ्छनमभूत् ॥६॥¹
 विद्यायाः । [शिखरिणी]

(107)

सिकतिल-तलाः सान्द्रच्छाया-तटान्त-विलम्बिनः
 शिशिर-मरुतां नीतावासाः² कणजल-रङ्गवः ।
 अविनयवती-निर्विच्छेद-स्मर-व्यय-दायिनः
 कथय मुरले केनामी ते कृता निचुल-द्रुमाः ॥७॥³
 विद्यायाः । [हरिणी]

1 SUK., 2. 13. 1, p. 76; SUK., MS., v. 2. 61., v. r. :—
 ...अयुक्तेन विधिना (l. 3) ; SP., v. 3761, p. 565, v. r. :—...वृद्धान्
 परिणय-विधिस्तु स्थितिरिति (l. 2) ; SRB., v. 32, p. 368, v. r. :—
 ...वृद्धान् परिणय-विधौ नः स्थितिरियम् (l. 2).

Quoted in KM., p. 26, v. r. :—...वृद्धान् परिणय-विधेस्तु
 स्थितिरियम् (l. 2), ...क्षपयितुममार्गेण किमिदं (l. 3), न नो... (l. 4),
 KVS. p. 36, l. 3-4 from the bottom, v. r. :—...डिम्भांस्तरुणि...
 (l. 1), वपोष्मामो वृद्धान् परिणय-विधिस्तु स्थितिरियम् (l. 2), ...क्षप-
 यितुमयुक्तेन विधिना (l. 3), न नो... (l. 4).

2 नित्यावासाः ? 3 SUK., 2. 12. 1, p. 75.

ग्राम्या ।

(108)

मञ्चे रोमाञ्चिताङ्गी रति-मृदित-तनोः¹ कर्कटी-वाटिकायां
 कान्तस्याङ्गे प्रमोदादुभय-भुज-परिष्वक्त-कण्ठे निलीना ।
 पादेन प्रेङ्खयन्ती मुखरयति मुहुः पामरी फैरवाणां
 रात्रावुवास-हेतोर्वृति-शिखर-लता-लम्बिनीं कम्बु-मालाम् ॥८॥²
 विद्यायाः । [स्वधरा]

विरहिणी ।

(109)

देवेन प्रथमं जितोऽसि शशभ्रूल्लेखाभृताऽनन्तरं
 बुद्धेनोद्धत-बुद्धिना स्मर ततः कान्तेन पान्थेन मे ।
 त्यक्त्वा तान् वत हंसि मामतिकृशां बालामनाथां स्त्रियं
 धिक् त्वां धिक् तव पौरुषं धिगुदयं
 धिक्कार्मुकं धिक् शरान् ॥९॥³
 विद्यायाः । [शार्दूल-विक्रीडितम्]

पथिक-कामिनी ।

(110)

मेघैर्व्योम नवाम्बुभिर्वसुमती विद्युल्लताभिर्दिशो
 धाराभिर्गगनं वनानि कुटजैः पूरैर्वृता निम्नगाः ।

1 रति-मृदित-तनुः ? 2 SUK., 2. 21. 4, p. 82.

3 SUK., MS. v. 2. 512; SUK., 2. 103. 2, p. 135.

एकां घातयितुं वियोग-विधुरां दीनां वराकीं स्त्रियं

प्रावृट्-कालं हताशवर्णय कृतं मिथ्या किमाडम्बरम् ॥१०॥¹

विज्जकायाः । [शार्दूल-विक्रीडितम्]

मुख ।

(111)

कोषः स्फीततरः स्थितानि परितः पत्राणि दुर्गं जलं

मैत्रं मण्डलमुज्ज्वलं चिरमधो नीतास्तथा कण्टकाः ।

इत्याकृष्ट-शिलीमुखेन रचनां कृत्वा तदप्यद्भुतं

यत् पद्मेन जिगीषुणापि न जितं मुग्धे त्वदीयं मुखम् ॥११॥²

विज्जकायाः । [शार्दूल-विक्रीडितम्]

दृष्टि ।

(112)

जनयति जन-नाथ दृष्टिरेषा

तव नव-नील-सरोरुहाभिरामा ।

प्रणयिषु सुसमाश्रितेषु लक्ष्मी-

मरिषु च भङ्गमनङ्गमङ्गनासु ॥१२॥³

विद्यायाः [पुष्पिताग्रा]

1 SP., v. 3900, p. 592.

2 SSV., v. 1523, p. 257; SRB., v. 202, p. 275; SP., v. 3322, p. 480, v. r. :—मिथैर्मण्डलं...(l. 2) [विज्जकायाः]

3 SUK., MS., v. 3. 31, v. r. :—प्रणयिषु च... (l. 3); SUK., p. 191, v. r. :—अरिषु च भङ्गमनङ्गमङ्गनानाम् (l. 4).

दूतीं प्रति स्वावस्था-कथनम् ।

(113)

गते प्रेमावन्ध्रे हृदय-बहु-मानेऽपि गलिते
निवृत्ते सद्भावे जन इव जने गच्छति पुरः ।
तथा चैवोत्प्रेक्ष्य प्रिय-सखि गतांस्तांश्च दिवसान्
न जाने को हेतुर्दलति शतधा यन्न हृदयम् ॥१३॥¹
विज्जकायाः [शिखरिणी]

सखी-वाच्यता ।

(114)

नार्याः सा रति-शून्यता नयनयोर्यदृष्टि-पाते स्थितः
कामी प्राप्त-रतार्थ एव न भवत्यालिङ्गितुं वाञ्छति ।
आश्लेषादपि यापरं मृगयते धिक् तामयोग्यां स्त्रियं
श्रोणी-गोचरमागतो रति-फलं प्राप्नोति तिर्यङ् न किम् ॥१४॥²
विज्जिकायाः । [शार्दूल-विक्रीडितम्]

प्रोषित-भर्तृका-प्रिय-संवाद ।

(115)

विज्ञप्तिरेषा मम जीव-बन्धो
तत्रैव नेया दिवसाः कियन्तः ।

1 SSV., v. 1141, p. 191 ; SRB., v. 7, p. 300, v. r. :—
...प्रणय-बहु-माने विगलिते (l. 1); ...प्रणयिनि जने...(l. 2), तदुत्-
प्रेक्ष्योत्प्रेक्ष्य...(l. 3).

2 SSV., v. 1175, p. 198.

संप्रत्ययोग्य-स्थितिरेष देशः

करा हिमांशोरपि तापयन्ति ॥१५॥¹

विजायाः । [उपजातिः]

सम्भोग ।

(116)

धन्याऽसि या कथयसि प्रिय-सङ्गमेऽपि

नर्मोक्ति-चाटुक-शतानि रतान्तरेषु ।

नीवीं प्रति प्रणिहिते तु करे प्रियेण

सख्यः शपामि यदि किञ्चिदपि स्मरामि ॥१६॥²

विद्यायाः । [वसन्त-तिलकम्]

1 SUK., MS., v. 2. 279; SUK., 2. 56. 4., p. 106 [विद्यायाः]; SSS., MS., f. 45 (a), v. r. :—प्राणेश विज्ञप्तिरियं मदीया (l. 1), कला हिमांशोरपि... (l. 4).

2 SUK., MS., 2. 698; SUK., 2. 140. 2, p. 159, v. r. :—...यत् कथयसि... (l. 1), नर्म-स्मितं च वचनं च रसं च तस्य (l. 2), KVS., v. 298, p. 90, reading like above SUK.; SP., v. 3746, p. 562, [विज्जकायाः]; SRB., v. 10, p. 343, reading like SP. [विज्जकायाः]; SSS., MS., f. 58 (b) [विज्जकायाः]; SMV., p. 299, v. r. :—यदि किञ्चिदिह... (l. 4) [विज्जकायाः]; SSV., v. 2142, p. 369, v. r. :—विस्रब्ध-चाटुक-शतानि... (l. 2), नीवीं प्रति प्रणिहितश्च करः प्रियेण (l. 3), सख्यै शपामि... (l. 4).

Quoted in the following rhetorical works :—KM., p. 67, v. r. :—धन्यास्तु याः कथयतः... (l. 1), l. 2 and 3 like SSV., सख्यः

सुरत-केलि ।

(117)

उन्नमय्य स-कच-ग्रहमास्यं

चुम्बति प्रियतमे हठ-वृत्त्या ।

हुं ममेति वदनान्तर-लीनं

जल्पितं जयति मानवतीनाम् ॥१७॥¹

विज्जाकायाः । [स्वागता]

तडागान्योक्ति ।

(118)

माद्यद्-दिग्गज-दान-लित-करट-प्रक्षालन-क्षोभिता

व्योम्नः सीम्नि विचेरुप्रातेहता यस्योर्मयो निर्मलाः ।

शपामि (l. 4); SD., pp. 111-112, v. r.:—l. 2 and 4 like KM.; AK., p. 166, v. r.:—विश्रब्ध-चाटुक-शतानि...(l. 2), सख्यः... (l. 4); KP., p. 136, Banhatti's ed., v. r.:—l. 1 like AK.; KD., pp. 228-229, reading like KP.; SVV., p. 4, v. r.:—विस्रब्ध-चाटुक-शतानि...(l. 2).

¹ SSV., v. 2090, p. 359; SP. v. 509, p. 75, v. r.:—हुं हुं etc. (11 times) (l. 3), कूजितं भवति मान-धनायाः (l. 4) [विज्जाकायाः]; SRB., v. 37, p. 189, v. r.:—कूजितं जयति मान-धनाया ह्र हु ह्र हु हु ह्र हु हु ह्र ह्र ।

Quoted in the following rhetorical works:—SKB., pp. 74, 517, v. r.:—हुं हुं मुञ्च मम मेति च मन्द-जल्पितं... (p. 74), मन्दं जल्पितं (p. 517); KAS., p. 26, v. r.:—हुं हुं हुं न न ममेति युवत्या जल्पितं जयति मान-धनायाः ।

कष्टं भाग्य-विपर्ययेण सरसः कल्पान्तर-स्थायिन-

स्तस्याप्येक-वक्-प्रचार-कलुषं कालेन जातं जलम् ॥१८॥¹

विज्जकायाः । [शार्दूल-विक्रीडितम्]

दैवाख्यान ।

(119)

प्रिय-सखि विपद्-दण्ड-प्रान्त-प्रपात-परम्परा-

परिचय-चले चिन्ता-चक्रे निधाय विधिः खलः ।

मृदमिव बलात् पिण्डीकृत्य प्रगल्भ-कुलालवद्

भ्रमयति मनो नो जानीमः किमत्र करिष्यति ॥१९॥²

विज्जकायाः । [हरिणी]

(120)

विरम विफलायासादस्माद् दुरध्यवसायतो

विपदि महतां धैर्य-भ्रंशं यदीक्षितुमीहसे ।

1 SP., v. 1131, p. 184; SMV., p. 104, v.r.दान-दिग्ध
...प्रक्षालनात्... (l. 1); SRB., v. 11, p. 230.

Quoted in KS., p. 217, l. 22-23, v.r. :—माद्यदिग्गज-गरुड-
भित्ति-कषणैर्भग्न-स्रवच्चन्दनः... (l. 1).

2 SP., v. 451, p. 67; SSV., v. 3137, p. 518, v.r. :— किमत्र
विधास्यति (l. 4); SRB., v. 86, p. 97, v.r. :—...चिन्तां चक्रे...
(l. 2).

अयि जड-विधे कल्पापाय-व्यपेत-निज-क्रमाः

कुल-शिखरिणः क्षुद्रा नैते न वा जल-राशयः ॥२०॥¹

विज्जाकायाः । [हरिणी]

कलम-कण्डनी-गीति ।

(121)

विलास-मसृणोल्लसन्मुसल-लोल-दोः-कन्दली-

परस्पर-परिस्खलद्-वलय-निःस्वनोद्वन्धुराः ।

लसन्ति कल-हुंकृति-प्रसभ-कम्पितोरः-स्थल-

व्रुटद्-गमक-सङ्कुलाः कलम-कण्डनी-गीतयः ॥२१॥²

विज्जकायाः । [पृथ्वी]

चम्पक ।

(122)

केनापि चम्पक-तरो बत रोपितोऽसि

कु-ग्राम-पामर-जनान्तिक-वाटिकायाम् ।

1 SSV., v. 3138, p. 518; SSV., MS., v. 3135; SRB., v. 14, p. 81, v. r.:—...विरसायासाद्...(l. 1),...धैर्य-ध्वंसं...(l. 2).

2 SMV., p. 231; SP., v. 582, p. 94 [विज्जकायाः]; SRB., v. 41, p. 218.

Quoted in the following rhetorical works:—SKB., p. 517, v.r.:—...वलय-निःस्वनोद्वन्धुराः (l. 2), हरन्ति...(l. 3).

यत्र प्ररूढ-नव-शाक-विवृद्ध-लोभाद्

भो भग्न-वाट-घटनोचित-पल्लवोऽसि ॥२२॥¹

विज्जाकायाः । [वसन्त-तिलकम्]

तरु ।

(123)

सुच्छायं फल-भार-नम्र-शिखरं सर्वाति-शान्ति-प्रदं

त्वामालोक्य सु-भूरूहं खलु वयं मार्गं विहायाऽऽगताः ।

अन्तस्ते यदि कोटरोदर-चलद्-व्यालावली-विस्फुरद्-

वक्रोद्धान्त-विषानलातिभयदं धन्यस्तदानीं भवान् ॥२३॥²

विद्यायाः । [शार्दूल-विक्रीडितम्]

सूर्योदय-वर्णन ।

(124)

उन्निद्र-कोकनद-रेणु-पिशङ्गिताङ्गा

गायन्ति मञ्जु मधुपा गृह-दीर्घिकासु ।

एतच्चकास्ति च रवेर्नव-बन्धु-जीव-

पुष्पच्छदाभमुदयाचल-चुम्बि विम्बम् ॥२४॥³

विज्जाकायाः । [वसन्त-तिलकम्]

1 SP., v. 1003, p. 160; SMV., p. 111; SRB., v. 67, p. 249,
v. r. :—केनात्त...(l. 1),...प्रवृद्ध-वन-शाक-विवृद्धि.. (l. 3).

2 SUK., MS., v. 4. 243; SUK., 4. 49. 3., p. 260, v. r. :—
...धन्यस्तदानीं...(l. 4).

3 SRB., v. 8, p. 342; SP., v. 3736, p. 560, v. r. :—...

वर्षा ।

(125)

सोत्साहा नव-वारि-भार-गुरवो मुञ्चन्तु नादं घना

वाता वान्तु कदम्ब-रेण-शबला नृत्यन्त्वमी वहिणः ।

मग्नां कान्त-वियोग-दुःख-जलधौ दीनां विलोक्याङ्गनां

विद्यत् प्रस्फुरसि त्वमप्यकरुणा स्त्रीत्वेऽपि तुल्ये सति ॥२५॥¹

विज्जाकायाः । [शार्दूल-विक्रीडितम्]

(126)

अस्थिरमनेक-रागं गुण-रहितं नित्य-वक्र-दुष्प्रापम् ।

प्रावृषि सुरेन्द्र-चापं विभाव्यते युवति-चित्तमिव ॥२६॥²

विज्जाकायाः । [आर्या]

(127)

मलिन-हुत-भुग्-धूम-श्यामैर्दिशो मलिना घनै-

रविरल-तृणैः श्यामा भूमिर्नवोदगत-कन्दलैः ।

सुरत-सुभगो नूनं कालः स एव समागतो

मरण-शरणा यस्मिन्नेते भवन्ति वियोगिनः ॥२७॥³

विज्जाकायाः । [हरिणी]

मत्त-मधुपा (l. 2).

Quoted in the following rhetorical works:—KP., p. 192, Banhattis' ed.; KD., p. 290, v. r.:—...पुष्पच्छटाभम् (l. 4); VJ., p. 61, v. r.:—...पशङ्गिताङ्गा... (l. 1), गुञ्जन्ति...कमलाकरेषु (l. 2), पुष्पच्छटाभम्... (l. 4).

1 SMV., v. 28, p. 223.

2 SMVS., MS., f. 96 (b).

3 SP., v. 3867, pp. 585-6.

वसन्त-वर्णन ।

(128)

किंशुक-कलिकान्तर्गतमिन्दु-कला-स्पर्धि केसरं भाति ।

रक्त-निचोलक-पिहितं धनुर्वि जतु-मुद्रितं वितनोः ॥२८॥¹

विज्जाकायाः । [आर्या]

समस्या ।

(129)

थूथूकृत्य वमद्भिरध्वग-जनैरप्राप्त-कण्ठं पयः

शुष्यत्तालु-गलैर्विरज्य लवणोदन्वानुपालभ्यते ।

केन क्षार-खले वृथैव भवतो नामामृतं निर्मितं

पाथोधिर्जलधिः पयोधिर्दधिर्वां निधिर्वारिधिः ॥२९॥²

विद्यायाः । [शार्दूल-विक्रीडितम्]

33. VIKATĀNITAMBĀ

चाटु ।

(130)

अभिहिताऽप्यभियोग-पराङ्मुखी

प्रकटमङ्ग-विलासमकुर्वती ।

1 SMV., p. 208; SP., v. 3794, p. 571 [विज्जाकायाः]; SRB.,
v. 11, p. 346 [विज्जाकायाः].

2 SUK., MS., v. 5. 365; SUK., 5. 74. 1, p. 326.

उपरि ते पुरुषायितुमक्षमा

नव-वधूरिव शत्रु-पताकिनी ॥१॥¹

विकटनितम्बायाः । [द्रुत-विलम्बितम्]

(131)

दिग्-वधू-वदन-चुम्बि चेर्ष्या²

वीक्ष्य सद्युति-दिवा भवद्यशः ।

दर्शितः पृथु-पयोधरोद्गम-

स्तेन सापि परिरभ्यतेऽखिला ॥२॥³

विकटनितम्बायाः । [रथोद्धता]

अभिसारिका-सञ्चार ।

(132)

क प्रस्थिताऽसि करभोरु घने निशीथे

प्राणाधिपो वसति यत्र मनः-प्रियो मे ।

एकाकिनी वद कथं न विभेषि बाले

नन्वस्ति पुङ्खित-शरो मदनः सहायः ॥३॥⁴

विकटनितम्बायाः । [वसन्त-तिलकम्]

1 SSV., v. 2489, p. 424.

2 सेर्ष्या?

3 SSV., v. 2488, p. 424.

4 SP., v. 3610; CS, MS., v.r. :—प्राणेश्वरो (l. 2); SSS., MS.

f. 13 (a), v.r. :—प्राणाधिको...जनः प्रियः...(l. 2).

Quoted in SKB., p. 254, v.r. :—प्राणेश्वरो (l. 2).

नव-वधू-सङ्गमे सखी-वाक्यम् ।

(133)

बाला तन्वी मृदु-तनुरियं त्यज्यतामत्र शङ्का

दृष्टा काचिद् भ्रमर-भरतो मञ्जरी भज्यमाना ।

तस्मादेषा रहसि भवता निर्दयं पीडनीया

मन्दाक्रान्ता विसृजति रसं नेक्षु-यष्टिः समग्रम् ॥४॥¹

विकटनितम्बायाः । [मन्दाक्रान्ता]

मानिनी ।

(134)

अनालोच्य प्रेम्णः परिणतिमनादृत्य सुहृद-

स्त्वयाऽकाण्डे मानः किमिति सरले प्रेयसि कृतः ।

समाकृष्टा ह्येते विरह-दहनोद्भासुर-शिखाः

स्व-हस्तेनाङ्गारास्तदलमधुनाऽरण्य-रुदितैः ॥५॥²

विकटनितम्बायाः । [शिखरिणी]

1 SP., v. 3671, p. 547; SSV., v. 1401, p. 235, v.r. :—
...मृदुरियमिति...(l. 1). दृष्टा कापि...मञ्जरी भ्रम-पुष्पा (l. 2)...नेक्षु-
यष्टिः कदाचित् (l. 4); SMV., p. 273, v.r. :—कृश-तनुरिति...(l. 1),
...वल्लरी भज्यमाना (l. 2); SRB., v. 2, p. 332, v.r. :—दृष्टा कापि
...(l. 2).

2 KVS., p. 115; SSV., v. 1110, p. 197, v.r. :—सरले
सम्प्रति कृतः (l. 2), प्रलय-दहन (l. 3); SRB., v. 14, p. 322, v.r.
like SSV.

नायिकाद्वुत ।

(135)

लावण्य-सिन्धुरपरैव हि केयमत्र

यत्रोत्पलानि शशिना सह संप्लवन्ते ।

उन्मज्जति द्विरद-कुम्भ-तटी च यत्र

यत्रापरे कदल-काण्ड-मृणाल-दण्डाः ॥६॥¹

विकटनितम्बायाः । [वसन्त-तिलकम्]

मध्य-भाग ।

(136)

अय्ययि साहसकारिणि किं तव चङ्क्रमणेन ।

दसदिति भङ्गमवाप्स्यसि कुच-युग-भार-भरेण ॥७॥²विकटनितम्बायाः । [दोहडिका]³

सम्भोग ।

(137)

कान्ते तल्पमुपागते विगलिता नीवी स्वयं बन्धनाद्

वासश्च श्लथ-मेखला-गुण-धृतं किञ्चिन्नितम्बे स्थितम् ।

1. SUK., 2. 4. 3, p. 70.

Quoted in the following rhetorical works:—VV., p. 33, v.r.:—...कदलि-काण्ड... (l. 4); SKB., p. 396, v.r. like VV.; DL., p. 205, v.r. like VV.; KAS., p. 47, Cappeller's ed.; KA.; KVS., p. 36, l. 4 read as l. 2 here, l. 2 as l. 3, and l. 3 as l. 4.

2. SSV., v. 1549, p. 261.

3. For Dohadikā, see ChanM., v. 261, p. 172.

एतावत् सखि वेद्मि केवलमहो तस्याङ्ग-सङ्गे पुनः
 कोऽसौ काऽस्म रतं च किं सखि शपे खल्पापि मे न स्मृतिः ॥८॥¹
 विकटनितम्बायाः । [शार्दूल-विक्रीडितम्]

मधुकरान्योक्ति ।

(138)

अन्यासु तावदुपमर्द-सहासु भृङ्ग
 लोलं विनोदय मनः सुमनोलतासु ।
 मुग्धमजात-रजसं कलिकामकाले
 व्यर्थं कदर्थयसि किं नवमालिकायाः ॥९॥²
 विकटनितम्बायाः । [वसन्त-तिलकम्]

Dohaḍikā is the same as the Prākṛta metre dohā, a mātrā metre; PrākPañ, v. 78-79, pp. 138-139; Nārāyaṇa Bhaṭṭa in his Comm. on the VṛtRat., p. 129.

1 KVS., v. 296, p. 89; SSS., MS., f. 58 (b).

Quoted in the following rhetorical works:—KM., p. 67, v. r.—तद्वासः श्लथम्.. (l. 2),...रतं तु किं कथमपि खल्पापि... (l. 4); SKB., p. 504, v.r.:—कोऽसौ...रतं (l. 4); KS., p. 94, v.r.:—...वेद्मि साम्प्रतमहं...(l. 3),...रतं तु किं कथमिति खल्पापि...(l. 4).

2 SP., v. 823, p. 128; SSV., v. 735, p. 117; SRB., v. 79, p. 234, v. r.:—वालां कदर्थयसि.....(l. 4); PR., v. 26, p. 86, v.r. like above:

Quoted in the following works on rhetoric:—AK., p. 275; DR., p. 90, v. r.:—...नव-मल्लिकायाः (l. 4); AM., p. 26:

निम्ब ।

(139)

सुरभित-सकल-वनान्ते मल्लिका-प्रान्ते चम्पकोपान्ते ।

विहरसि करट किमस्मिन् पग्मिल-वहलेऽपि केतकी-कुसुमे ॥१०॥¹

इह नास्ते मधु-लेशो भवति परं धूलि-धूसरं वदनम् ।

विकटनितम्बायाः । [आर्या]

वसन्त ।

(140)

किं द्वारि दैव-हतके सहकारकेण

संवर्धितेन विष-वृक्षक एष पापः ।

यस्मिन् मनागपि विकास-विकार-भाजि

घोरा भवन्ति मदन-ज्वर-सन्निपाताः ॥११॥²

विकटनितम्बायाः । [वसन्त-तिलकम्]

1 PV., MS., f. 58 (b).

2 SSV., v. 1682, p. 285; SMV., p. 201.

Quoted in SKB. thrice, pp. 139, 617, 625, v.r:—...

दैव-हतके...(l. 1),...विष-पादप...(l. 2), भीमा भवन्ति...(l. 4).

SUPPLEMENT

PRAKRIT POETESSES

ANULAKṢMI

[असती]

जं तुज्झ सई जाआ असईओ जं च सुहअ अम्हे वि ।

ता किं फुड्ड¹ वीअं तुज्झ समाणो जुआ णत्थि ॥१॥²

अणुलच्छीए

1 Cp. PrāSar., p. 69; PrāV., 8. 4. 177, p. 123 and 8. 4. 231, p. 129; PrākPaiṇ., p. 52., l. 4; PrāPra., 8. 53, p. 238. Alt. forms: फुड्ड ; cp. PrāPra., op. cit.

2 GāthSS., 3. 28. “स्व भर्तरि विरागं सूचयन्ती कमप्यसती सतीं निज-भार्यां बहु-मन्यमानं युवानं स-वैदग्ध्यानुरागमाह” इति गङ्गाधर-भट्टः ।

The metre of this and the following verses is either āryā or some its sub-divisions. The Prākṛta names are as follows:—

Saṃskṛta.	Prākṛta
paṭhyāryā	gāhā
upagīti	gāhu
udgīti	viggāhā
gīti	uggāhā
āryā-gīti	khandhā

Cp. PrākPaiṇ., p. 52f.

It is of interest to note that the mātrā metres gāhīṇī, sihiṇī, ukkacchā, rolā, gandhā, etc. recorded in the PrākPaiṇ. are not found in Sanskrit at all. The metre dohā is the same as dohaḍikā, recorded by Vaidya Gaṅgādāsa in his Chandomañjari and Pajjhalia same as Pajjhaṭikā, noticed by Vaidya Gaṅgādāsa in ChanM., and Nārāyaṇa Bhaṭṭa in his

यत्तव सती जाया असत्यो यच्च सुभग वयमपि ।
तत् किं स्फुटतु वीजं तव समानो युवा नास्ति ॥१॥

[अनुत्सहमान-नायकं प्रति धूर्ता-वचनम्] ।

(2)

ण वि तह छेअ^१-रआइँ^२ वि हरन्ति पुनरुत्त-राअ-रसिआइ ।
जह जत्थ व तत्थ व जह व तह व सव्भाव-णेह^३-रमिआइँ ॥२॥^४
अनुलच्छीए ।

नापि तथा छेक-रतान्यपि हरन्ति पुनरुत्त-राग-रसिकानि ।

यथा यत्र वा तत्र वा यथा वा तथा वा सद्भाव-

स्नेह-रमितानि ॥२॥

ṭikā on the Vṛtta-ratnākara. There is indeed a large no. of mātrā metres in Prākṛta, the equivalents of which are never found in Sanskrit.

1 “छेकानामपूर्वापूर्व-शिल्प-कुशलानाम्” इति गङ्गाधर-भट्टः ।
For छेक, meaning ‘domesticated’, see Kṣīrasvāmin’s Amar-KU. on AmarK, II. 5. 44, p. 91—‘छायन्ते छेकाः पञ्जरादौ स्थाप्यन्ते’ ।

2 The use of in instead of anusvāra in these verses is significant. A syllable followed by an anusvāra becomes long and comprises of two mātrās whereas a syllable followed by a candra-bindu is short and has one mātrā only.

3 PaiLNM., v. 120, p. 33; PrāV., 8. 2. 77, p. 50, cp. 8. 4. 406, p. 163 & 8. 4. 332, p. 146, etc.; PrāPra., “उपरि लोपः क-ग-ङ-त-द-प-प-साम्”, 3. 1, p. 57. Alt. form: सरोहो, according to the rule “स्नेहे वा”, PrāPra., 3. 64, p. 91.

4 GāthSS., 3. 74.

[सखीं प्रति नायिकोक्तिः]

(3)

द्विद-मूल-बन्ध-गण्ठी¹ द्व मोइआ कह वि तेण मे वाह ।अमहैहिं वि तस्स उरे खुत्त द्व समुक्खआ थणआ² ॥३॥³

[अनुलच्छोए]

द्विद-मूल-बन्ध-ग्रन्थी इव मोचितौ कथमपि तेन मे वाह ।

अस्माभिरपि तस्योरसि निखाताविव समुत्खातौ स्तनौ ॥१॥¹

[वट]

(4)

हसिअं स-हत्थ-तालं सुक्ख-⁴वडं उवगएहिं पहिएहिं ।पत्तअ-फलाणं सरिसे उड्ढीणे सूअ-विन्दमि ॥४॥⁵

अनुलच्छोए

हसितं स-हस्त-तालं शुष्क-वटमुपगतैः पथिकैः ।

पत्र-फलानां सदृशे उड्ढीने शुक्-वृन्दे ॥४॥

1 The anusvāra in गंठी is inserted in accordance with the sūtra “वकादिषु,” PrāPra., 4. 15, p. 105; cp. PrāV., 8. 1. 35, p. 8 and 8. 4. 120, p. 117. Further use: NāDKS., 1.1.

2 PrāV., 8. 4. 350, p. 150. Further uses: KumārPC., I. 7, p. 7; 3. 78, p. 107

3 GāthSS., 3, 76.

4 Act. form: सुक्क; PrāV., 8. 2. 5, p. 41, शुष्क-स्कन्दे वा । Further uses: NāDKS., 2.6; SurC., 3. 95; PrāDĀ., p. 156.

5 GāthSS., 3. 63. Two interpretations given. See Introduction.

2. ASULADDHĪ

[सखीं प्रति प्रोषित-भर्तृकाया¹ उक्तिः]

(5)

सहि दुस्मेन्ति² कलम्बाइं जह मं तह ण सेस-कुसुमाइं ।

गूणं इमेसु दिअहेसु वहइ गुडिआ-धणु कामो ॥१॥³

असुलद्धीए ।

सखि व्यथयन्ति कदम्बानि यथा मां तथा न शेष-कुसुमानि ।

नूनमेषु दिवसेषु वहति गुटिका-धनुः कामः ॥

1 One of the mood-types of heroines :—“स्व-पर-स्त्रीणामवस्थाम् [as distinguished from those of सामान्य-i. e. गणिका] आह—स्वाधीन-पतिका, प्रोषित-भर्तृका, खण्डिता, कलहान्तरिता, वासक-सज्जा, विरहोत्क्रिष्टता, विप्रलब्धा, अभिसारिका चेति स्व-स्त्रीणामष्टावस्थाः” ; cp. DR., 2. 23f, p. 48f. ; SD., 3. 72, p. 120.

2 From दूम, as a substitute for the root दू : PrāV., 8. 4. 23, p. 107 “दूडो दूमः” ; PrāPra., 8. 8, p. 221. दावयन्ति is preferable to व्यथयन्ति (given in the printed ed.) Alt. reading given: दुर्मनायन्ते and दूनयन्ति । For the participial forms of दू, see SetB., 10. 63 ; SupāsC., 296.

3 GāthSS., 2. 77, “गुटिकाकारेण कदम्ब-कुसुमेन कुसुमास्त्रो मां तापयतीति भावः । एतेन वसन्तापेक्षयाऽपि वर्षा-कालो विरहिणां दुःसह इति ध्वनितम्”—इति गङ्गाधर-भट्टः ।

[नायकं प्रति दूत्युक्तिः]

(6)

णाहं दूई ण तुमं पिओ त्ति को अमूह एत्थ वावारो¹ ।
 सा मरइ तुज्झ अअसो तेण अ धम्मक्खरं भणिमो ॥२॥²
 असुलद्धीए

नाहं दूती न त्वं प्रिय इति कोऽस्माकमत्र व्यापारः ।
 सा प्रियते तवायशस्तेन च धर्माक्षरं भणामः ॥२॥

3. AVANTISUNDARI

[विरहिण्युक्ति]

(7)

किं तं पि हु वीसरिअं णिक्खि जं गुरु-अणस्स मज्झम्मि ।
 अहिधाविज्झण गहिओ तं ओहुर-उत्तरीआए ॥१॥³
 ओदिसुंदरीए

किं तदपि हा विस्मृतं निष्कृप यद् गुरु-जनस्य मध्येऽपि ।
 अभिधाव्य गृहीतस्त्वं सस्तोत्तरीयया ॥१॥

1 Further uses: Vik., p. 17; PrāSRM., gāthās 91 and 121.

2 GāthSS., 2. 78.

Alt. form: उहुर । For the word meaning अवाङ्मुख, see GauḍV., verses 606, 686, etc.

3 See under विहलम्मि ओहुडं ओहुरं, etc., DeśiNM., 1. 157. Quoted in connection with the meaning of ओहुरं as is found used by अवन्तिसुन्दरी । “ओहुरं अवन्तं सस्तं चेत्यवन्तिसुन्दरी । यदुदाहरतिस्म—”

[विरह्युक्ति]

(8)

खण-मित्त¹-कलुसिआए लुलिआलय-वल्लरी-समोत्थरिअ² ।

भमर-भरोहुरयं पङ्कयं व भरिमो मुहं तीए ॥२॥³

ओंदिसुंदरीए

क्षण-मात्र-कलुषिताया ललितालक-वल्लरी-समवस्तृतम् ।

भ्रमर-भरावनतं पङ्कजमिव स्मरामि मुखं तस्याः ॥२॥

[पत्युपहास]

(9)

उवहसए एराणि⁴ इन्दो इन्दीवरच्छि एत्ताहे⁵ ।

इंदमह-पेच्छिए तुह मुहस्स सोहं णिअच्छन्तो⁶ ॥३॥⁷

ओंदिसुंदरीए

उपहसतीन्द्राणीमिन्द्र इन्दीवराक्षीदानीम् ।

कौमार-प्रेक्षिते तव मुखस्य शोभां पश्यन् ॥३॥

1 Alt. form: मेओ ; PrāV., 1. 81; PrāSRM., gāthā 145.

2 Cp. PauCar., 3. 78.

3 See under विहलम्मि ओहुडं, etc., op. cit.

4 Cp. DeśiNM., 1. 147.

5 PrāV., 8. 2. 134.

6 Prā V., 8. 4. 181; cp. GātSś. 238.

7 DeśiNM., 1. 81. This verse has been quoted by Hemacandra in connection with the meaning of the word इंदमहो, as is found in the use of Avantisundarī—"इंदमहं कौमारमित्यवन्तिसुन्दरी । यदुदाहरति स्म—"⁷ | Rājasekhara quotes three times his wife Avantisundarī in his KM:—

4. MĀDHAVI

[दुर्विदग्ध-नायकं प्रति दूत्युक्तिः]

(10)

णूमन्ति¹ जे पहुतं कुविअं दासा व्व जे पसाअअन्ति ।ते विअ महिलाणं पिआ सेसा सामि विअ अराआ² ॥³

माहवीण

P. 20 GOS., ed.: “इयमशक्तिर्न पुनः पाकः” इत्यवन्तिसुन्दरी ।

P. 46: “विदग्ध-भणिति-निवेद्यं वस्तुनो रूपं न नियत-स्वभावम्”

इत्यवन्तिसुन्दरी । तदाह—

“वस्तु-स्वभावोऽत्र कवेरतन्त्रो गुणागुणायुक्ति-वशेन काव्ये ।

स्तुवन्निवन्नात्यमृतांशुमिन्दुं निन्दंस्तु दोषाकरमाह धूर्तः ॥

P. 57: “अयमप्रसिद्धः प्रसिद्धिमानहम्, अयमप्रतिष्ठः प्रतिष्ठा-
वानहम्, अप्रक्रान्तमिदमस्य संविधानकं प्रक्रान्तं मम, गुडूची-वचनोऽयं
मृद्वीका-वचनोऽहम्, अनादृत-भाषा-विशेषोऽयम् अहमादृत-भाषा-विशेषः,
प्रशान्त-ज्ञातृकमिदम्, देशान्तरित-कर्तृकमिदम्, उच्छन्न-निबन्धन-मूल-
मिदम्, म्लेच्छितकोप-निबन्धनमिदमित्येवमादिभिः कारणैः शब्द-हरणे
अर्थ-हरणे चाभिरमेत” इत्यवन्तिसुन्दरी ।

1 Alt. forms: णूमन्ति and नूमन्ति ; PrāV., 8. 4. 21.

2 “वराकाः । प्रेम-सङ्गावाप्राप्त्या शोच्या इत्यर्थः” इति गङ्गाधर-
भट्टः ॥

3 GāthSS., 1. 91.

गोपायन्ति ये प्रभुत्वं कुपितां दासा इव ये प्रसादयन्ति ।
त एव महिलानां प्रियाः शेषाः स्वामिन एव वराकाः ॥

5. PRAHATĀ

[स्वाधीन-भर्तृकायाः स्व-सौभाग्य-कथनम्]

(11)

एकं पहरून्विण्णं हत्थं मुह-मारुण वीअन्तो ।
सो वि हसन्तीए मए गहिओ वीएण¹ कण्ठम्मि ॥²
[पहईए]

एकं प्रहारोद्धिन्नं हस्तं मुख-मारुतेन वीजयन् ।
सोऽपि हसन्त्या मया गृहीतो द्वितीयेन कण्ठे ॥

6. REVĀ

[खण्डिता-वचनम्]

(12)

किं दाव कआ अहवा करोसि कारिस्सि सुहअ एत्ताहे ।
अवराहाणं अलज्जिर साहसु कअए खमिज्जन्तु ॥१॥³
रेवाए ।

किं तावत् कृता अथवा करोपि करिष्यसि सुभगेदानीम् ।
अपराधानामलज्जाशील कथय कतमे क्षम्यन्ताम् ॥१॥

1 Alt. forms: विइअ and विइज्ज ; See PrāV., 8. 1. 5 and 2. 7. 9.

2 GāthSS., 1. 86.

3 GāthSS., 1.90.

ज्ञातेऽन्यासङ्ग-विकृते खण्डितेर्ष्या-कषायिता, DR., II, 25, p. 49.

[कलहान्तरितां प्रति सख्युक्तिः]

(13)

अवलम्बित-माण-परस्मुहीष एन्तस्स माणिणि पिअस्स ।

पुट्ठ¹-पुलउग्गमो तुह कहेइ संमुह-ठिअं हिअअम् ॥२॥²

[रेवाए]

अवलम्बित-मान-पराङ्मुखा आगच्छतो मानिनि प्रियस्य ।

पृष्ठ-पुलकोद्गमस्तव कथयति संमुख-स्थितं हृदयम् ॥२॥

7. ROHĀ

[कलहान्तरितां प्रति दूती-वचनम्]

(14)

जेण विणा ण जिविज्जइ अणुणिज्जइ सो कआवराहो वि ।

पत्ते वि णअर-दाहे भण कस्स ण वल्लहो अग्गी³ ॥

[रोहाए]

येन विना न जीव्यतेऽनुनीयते स कृतापराधोऽपि ।

प्राप्तेऽपि नगर-दाहे भण कस्य न वल्लभोऽग्निः ॥

1 PrāPra. 4. 20, p. 109. Alt. form: पिट्ठ ।

2 GāthSS., 1. 87.

3 GāthSS., 2. 63.

8. ŚAŚIPRABHĀ

[दूतों प्रति नायिकोक्तिः]

(15)

जह जह वाणइ पिओ तह तह णच्चामि चञ्चले पेम्मे ।

वल्ली वलेइ अङ्गं सहाव-थद्धे वि रुक्खम्मि¹ ॥²

ससिप्पहाण ।

[यथा यथा वादयति प्रियस्तथा तथा नृत्यामि चञ्चले प्रेम्णि ।

वल्ली वलयत्यङ्गं स्वभाव-स्तब्धेऽपि वृक्षे ॥

9. VADDHĀVAHĪ

[नायिकां प्रति सख्युक्तिः]

(16)

गिमहे दवग्गि-मसि-मइलिआइ³ दीसन्ति विज्झ-सिहराइं ।आससु पउत्थ⁴-वइए ण होन्ति णव-पाउस⁵व्भाइं ॥⁶

वद्धावहीए

ग्रीष्मे दवाग्नि-मषी-मलिनानि दृश्यन्ते विन्ध्य-शिखराणि ।

आश्वसिहि प्रोषित-पतिके न भवन्ति नव-प्रावृडभ्राणि ॥

1 PrāV., 2. 127; PrāPra., 3. 31, p. 72.

Further uses: KumārPC, 1. 68, p. 31; 3. 64, p. 102.

2 GāthSS., 4. 4.

3 PrāPra., 4, 31, p. 116 “मलिने लिनोरिलौ वा” ॥

मइलं, मलिणं ॥

4 Further uses: DeśiNM., 6. 66; GāthSS., 1. 17 and 6. 67; PauCar., 17. 6, etc.

PrāV., 1. 19; PrāPra., 4. 11, p. 103. 6 GāthSS., 1. 70.

PART III

TRANSLATION

SANSKRIT POETESSES

1. ANONYMOUS

[*A lady in love writes to her lover*]

O my dearest! born in a noble family, independent, unwavering, O ocean of forgiveness! the only resort of your faithful wife, O merciful lord! show mercy to me, now, by the glance of your eyes like blue lotuses. O lord of my life! even the delay of a moment is intolerable.

2. BHĀVADEVĪ

(1) [*The bust of a young woman*]

(2)

Both her breasts have sprung up at the same time; they are equal and have grown together from the very beginning in their places of origin; both are called "breast"; both are equal in growth and glory. Although each has its own sphere, they have yet begun to vie and fight among themselves for their respective boundaries. Rigour¹ is indeed worthy of homage.

1. Fullness and firmness in the case of the breasts.

The two breasts are compared to two rival neighbour kings of equal might and glory who, though possessed of their own respective kingdoms, fight with each other for extending their boundaries.

(2) [*An indignant woman says to her husband*]

(3)

At first, it happened so, there was no difference between us. Afterwards, you became dearer (to me), and I, a lady-love in despair. Now, you are the lord, and I your (neglected) consort. What else (worse) can happen now? My iron-heart has led me to this plight.¹

(4)

Why are you falling at my feet? Stop. Husbands are free (to do what they like). For a while, you were engaged (in love-affairs) elsewhere. What blame can attach to you for that? It is the husbands who are the very life-breath of their wives. Hence as I am still alive in spite of my separation from you, it is I who should be blamed,—it is I who should plead with you.

3. CAṆḌALAVIDYĀ

[*A moon-lit night*]

(5)

It seems as if the world, worn out with its daily routine, is bathing in the (silvery) water of the ocean of milk; through this stirring, the reddish stars are looking like water-bubbles; as if the moon is incessantly pouring down milk in thousand rays. The

1. i.e. iron-hearted as I am, I am not dead in spite of all these sufferings, but still live and suffer.

milk of moon-light is being eagerly drunk to-night, as it were, by the thirsty kumuda.¹

4. CANDRAKĀNTĀ BHIKṢUṆĪ

[*Hymn to Avalokiteśvara*]

(6)

(1) I bow down to that one whose name is Avalokita, the teacher of men venerated by the three worlds; the great Brahman eulogised by the lord of gods; the King of sages; the begetter of unions.

(7)

(2) The bearer of handsomeness of the type of the son of Sugata; of a physique adorned with auspicious marks; of a forehead like that of Amitābha Tathāgata; of beautiful hands adorned with golden lotuses.

(8)

(3) The one who has curly, white, brown and grey matted locks; who has a round face as bright as the moon-beam; the beautiful one with wide lotus-eyes and snow-white caste-mark.

(9)

(4) Whose lips excel the inside of a lotus; whose gracious hands are decorated with auspicious bracelets; who is pure; whose navel-region is like the interior of a lotus; whose gem-studded head is decorated with the purest gold.

1. Water-lily.

(10)

(5) Who wears beautiful and coloured loin-clothes; who has crossed the ocean of the knowledge of the Victor; who is of great merit and is blest with boons; who removes diseases and is the cause of much joy.

(11)

(6) Who is conducive to auspiciousness and peace; the destroyer of the three worlds; hymn incarnate; who vanquished the great Māra by means of various confusions; the giver of the ten perfections¹ which lead to the highest end.

(12)

(7) Who reigns supreme in the hearts of men; who imparts enlightenment about the one Truth; whose crimsoned feet are adorned with tinkling golden anklets; whose gait is as slow as that of an elephant in rut and as graceful as that of a swan.

(13)

(8) Who has attained contentment through (the drinking of) the nectar in full; who moves incessantly like the ocean of milk; who takes delight in living in Potalaka; whose eyes shower kindness and are pure and beautiful.

Thus ends the hymn to Avalokiteśvara Bhaṭṭā-raka by Candrakāntā Bhikṣunī.

1. These are dāna, śīla, kṣānti, vīrya, dhyāna, prajñā, satya, adhiṣṭhāna, maitra and upekṣā.

5. CINNAMMA

[Śiva]

(14)

Let the great Śiva deliver us from the great delusion—He whose stick is the huge skeleton of Trivikrama,¹ slain by Him at the time of the universal dissolution; who tied up the hands of Nṛsiṃha² with the shining Śeṣa;³ who dug His nails into the flesh of the ancient boar;⁴ and who, assuming the form of a fisherman, over-powered both of those supremely happy fish⁵ and tortoise⁶ when the universe was but a vast ocean.

6. GANDHADIPIKĀ

[The incense]

(15)

Having mixed one portion each of camphor and five other kinds of perfumes with two portions each of sandal and copper, and having ground these together with molasses, a clever man should perfume clothes and rooms.

1. The fifth incarnation of Viṣṇu.
2. Man-lion, the fourth incarnation of Viṣṇu.
3. The serpent Śeṣa.
4. The third incarnation of Viṣṇu.
5. The first incarnation of Viṣṇu.
6. The second incarnation of Viṣṇu.

7. GAURI

(1) [*Invoking the blessings of Śiva*]

(16)

Let the Lord, sleeping on the mountain,¹ purify us,—the Lord who is embraced by the mountain's daughter,² flurried by the bees greedy of the sweet smell of her full-blown lotus-face with blooming cheeks.

(2) [*Eulogy of the King*]

(17)

Religion, whose head consisting in the scriptures has fallen off, whose prop consisting in the nobly-born Brahmins has disappeared, the prowess of whose own body has decayed, whose Smṛtis are full of corrupt texts and past ideas, who is very ancient, and who has been destroyed by the barbarian age of vice,³—such religion is now, O lord of the earth, is moving on being supported by your arm.

(3) [*The notoriety of the enemies of the King*]

(18)

O crest-jewel among the kings! the ill-fame of your enemies in the world resembles,⁴ at all times, the river Yamunā, the collyrium, the spots of the

1. i.e. Śiva, who sleeps on the mount Kailāsa.

2. i.e. Pārvatī, the daughter of the Himālaya.

3. i.e. the present age.

4. i.e. as black as

moon, the ferocious animal, the hood of the snake, the neck of Śiva, the moss, the cuckoo, and the deep blue cloud.

(4) [The King's weapon *bhuṣaṇḍī*]

(19)

(O King!) the *bhuṣaṇḍī*,—the destroyer of beings and filled with cannon-balls that are shining with brilliant prowess,—is shining in your hand like the great goddess of destruction.

(5) [The *bhuṣaṇḍī*]

(20)

With its yawning mouth, poisonous by reason of the cannon-balls that are filled with fiery powder, this *bhuṣaṇḍī* shines (in the hand of the King) just like a malignant snake (shining in the hand) of one who wears dreadful snakes on his arms.¹

(6) [The King's war]

(21)

(O King!) in your war nobody sees you taking hold of the bow, seizing the arrow, pulling the string,—nor the throbbing of your arms, nor the motion of the arrows. Yet the earth is found glittering with the head-jewels of the rival kings, resplendent with multitude of pearls dropped off from the temples of mighty elephants.²

1. i.e. Śiva.

2. i.e. the rival kings are all butchered in the twinkling of an eye.

- (7) [*The wife of the King's enemy*]
(22)

(O King!) the moon-faced wife of your enemy,—her body lovely like the eye on a peacock's tail, her cakora-eyes trembling with anger,—is being courted by lustful enjoying honey-bees on the hill.¹

- (8) [*Description of a woman*]
(23)

She has been created with care by the Lord of the universe Himself, demonstrating her as the equal half (of man). Thus, the fair damsel shines unrivalled among all women in the three worlds.

- (9) [*Description of a woman coming out
of the river after bath*]
(24)

She, who has surpassed even Rati in beauty, is coming out of the water, with her lotus-eyes reddened and shining with her own splendour, and is taken by the on-lookers as the queen of oceans incarnate, worshipped by the Lord of gods.

- (10) [*The eyebrows of a beautiful woman*]
(25)

Delighted at the cakora, the khañjana, the fish and the deer being all put to shame (by the eyes of the lady), the Lord presented the eyebrows to the beautiful eyes under the guise of a pair of umbrellas.

1. i.e. she is being molested by persons of undesirable character.

- (11) [The eyes]
(26)

On the face, on the pond of love full of the nectar of beauty, there shine the eyes, a pair of safari fish, conducive to amorus sport.

- (12) [The side-glance]
(27)

O slender one! the side-glance of your eyes is a wonderful snake that puts to swoon even gods the moment it is seen.

- (13) [The lips]
(28)

Her lips were fashioned by the Creator out of the essences of ambrosia and coral, since it enlivens, within a moment, those who have been bitten by the serpent of love.

- (14) (15) [The nails on the fingers of the feet]
(29) 30

The nails on the fingers of the damsel's feet, with their beauty mingled with crimson paint, appear like the five bright petals of the bud of the celestial tree of love.

- (15) (16) [The feet]
(30) 29

The feet have been reddened with saffron with the same end in view wherefore formerly the coral and the lotus were made.¹

1. i.e. with the end of creating a beautiful red object.

(16)

[*The morning-breeze*]

(31)

The morning-breeze, bathed in the pond,¹ is blowing gently, embracing, like a lover, the golden creeper that is over-flowing with honey, covered with thick foliage and adorned with flowers.

(17)

[*The summer-day*]

(32)

O my friend! the summer-day, bereft of all hopes, appears like the sign for the torture of the lover, like the thunder-bolt hurled on the creeper-grove of amorous sport, like the doomsday of the lady in love.

(18)

[*The celestial tree of all desires*]

(33)

In the garden of Eden there are hundreds of beautiful trees that are capable of giving fruits and flowers to gods at proper times. Only one among them can immediately fulfil the desires of the King of gods,—that one is the tree of all desires.

✓ 8. *INDULEKHA*

[*The sun-set*]

(34)

Some say that at the close of the day the sun enters the ocean; others, that it goes on a visit to

1. i.e. very cool.

another world; others, again, that it comes to be united with fire. All these (views) are false—there is no evidence for them. O my dear friend! methinks, the sun lies down to rest in a love-lorn damsel's heart that is directly apprehended to be burning intensely.

9. JAGHANCAPALĀ

[*An unchaste woman*]

(35)

When her husband is away to a foreign country, Jaghanacapalā rejoices immensely in deserted city-streets during windy nights of the rainy season.

10. KERALI

[*Eulogy of the goddess of Learning*]

(36)

Victory to the goddess Sarasvatī, who is the cow of plenty to the great poets, and whose real nature cannot be clearly known in its entirety even by Brahmā and others.

11. KUṬALĀ

[*An unchaste woman says*]

(37)

Enjoying the betel on a comfortable bed, and the tame embraces, kisses and the like are not comparable, even in a millionth part, to the hasty, transient and clandestine love-making.

12. LAKṢMI

[*Human destiny*]

(38)

The bee, while roaming through clusters of fresh-blown blossoms, did not smell the plant Priyamgu. Was it¹ not enjoyable, did it² not delight? It is the will of Providence that alone is omnipotent.³

13. LAKṢMI THAKURĀṆĪ

[*A greedy person is being rebuked*]

(39)

You may make your spirited horses prance, and with them trample on the town-folk. All the same, your wealth has not been acquired by your own labour, but by the sale of the beauty and fortune of your sister.

14. MADALASĀ

(I)

[*A religious discourse*]

(40)

Having risen in the morning, my child, think about your welfare in the next world. Only the consequences of your works in this world will be considered.

1. i.e. the plant.

2. i.e. the bee.

3. See Introduction, p. xvii.

TRANSLATION

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(2)

[*Rumbling clouds*]

(41)

This world has been conquered by Cupid by means of dense, glittering and noisy arrows that are denounced (by lovers)—this is being intimated, it seems, by the rumbles of the clouds, extended all over the quarters.

15. MADHURAVARNI

[*An unchaste woman says*]

(42)

My husband is like the moon in beauty, like the cuckoo in speech, like the pigeon in his kisses, like the swan in gait, like the mad elephant in his love-makings with his wife. Thus, in no way would he have fallen short of the qualities commended by young women—if only he had not this one fault, viz., that he is married to me.¹

16. MADIREKṢAṆĀ

[*The advent of Spring*]

(43)

In the neighbourhood of the ponds, frequented by them, the bees, humming continuously, are conversing with the lotus-buds, hidden under water.

1. The unchaste woman yearns for love-makings outside wedded husband, his good qualities count nothing with her. wedlock, and hence, simply because he happens to be her

17. MARULĀ

- (1) [*A lady, separated from her lover is addressed
by an intimate friend*]

(44)

Hiding away your grief at your separation from your beloved one, why are you, my lovely lassie! checking the flood of tears, over-flowing your eyes? The edge of your bed, wetted night after night by tears and dried in the sun (the next morning), is bearing evidence to your sad plight.

- (2) [*Discourse between the lover and his mistress*]

(45)

(Ques.) Why are you so thin? (Ans.) Such is my physique. (Q.) Why are you filthy with dirt? (A.) Because I cooked in the house of my venerable elders. (Q.) Do you ever remember me? (A.) No, no, no,—saying so, and trembling with an ecstasy of love, the girl, falling on my chest, began to cry.

18. MORIKĀ

- (1) [*Description of the plight of a woman separated
from her lover*]

(46)

✓ The (love-lorn) lass makes marks (on the floor representing the days which she has still to spend without her lover), (but) does not count them lest the number of days before (her lover) can return to her be increased (over her own idea). Her cheeks are being bathed by tear-drops flowing like a stream.

TRANSLATION

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(2) [*The messenger-maiden says*]

(47)

You, her dearest one, o guileless one! are worthy of her, as she, your dearest one, is of you. Indeed, the moon does not shine without the night and the night too does not shine without the moon.

(3) [*The lady-love says to her lover*]

(48)

Do not go, o lady-killer! you are being welcomed by me with thousands of loving (words and deeds). As soon as you step out in the court-yard, the (love-lorn) lass comes to be on the point of death. What is the use of her slender body, weak and wounded by the god of love? Our house is without a thread.¹

(4) [*The lover says*]

(49)

Let the idea of going away be confined within the heart only. How can it be uttered cruelly before my dear mistress? After uttering it, and even after seeing their sweethearts' faces, drenched with gushing out tears, men go on their journeys. Astonishing indeed is the desire for some trifling wealth in men like me!

1. i.e., incapable of offering you a princely welcome.

19. NĀGAMĀ

[*The Sun*]

(50)

I bow down to the disc of the extremely lustrous sun,—the friend of the lotus-bed,—who has the brilliance of a parrot's beak and is the ear-ring, (as it were), of the eastern horizon.

20. PADMĀVATĪ

(1) [*Eulogy of the King*]

(51)

On seeing the King in the forest,—the King who is the foremost monarch and the resort of all kings, who has a beautiful bow in his hand and blue garment on his neck, and who is pursuing the deer,—the fickle-eyed female deer are taking him to be Cupid incarnate.

(2) [*A miser*]

(52)

There is only a difference of form¹ between a miser and a sword, which is encased in a sheath, close-fisted and has an awful form like a demon.²

1. The word “ākārataḥ” has a double meaning, viz. (1) form, (2) the vowel ‘ā.’ That is, (1) between a miser and a sword, there is only a difference of form, their qualities being the same; or (2) between the words ‘krpāṇa,’ meaning a miser, and ‘krpāṇa,’ meaning a sword, there is the difference of the vowel ‘ā’ only.

2. The adjectives here all bear double meanings. Thus the adjective ‘Koṣe niṣaṇṇasya’ means encased in a sheath

(3)

[A villain]

(53)

A villain and a plough are both crooked by nature. The harshness of their mouths can be tolerated by one alone, viz., the earth.¹

(4)

[The tresses of a beautiful woman]

(54)

Are these serpents clinging to the fair sandal-creeper?² Or, again, are these rows of bees attached to the honey of the lotus-petal?³ Or, else, are these

in the case of the sword, while in the case of the miser it means that the wealth of the miser is kept hidden (niṣaṇṇa) in the treasury (koṣe).

The adjective 'baddha-muṣṭeḥ' means that its handle is close-fisted in the case of the sword; while in the case of the miser it means that he is very stingy and covetous. The adjective 'malimlucākāra-vibhīṣaṇasya' means that it has a form (ākāra) terrible like that of a demon (malimluca) in the case of the sword; while in the case of the miser, it means that he is frightened at the sight (ākāra) of a thief (malimluca).

1. Here, too, the words bear double meanings. Thus, 'Vakratva' means crooked, cunning and dishonest nature in the case of villain (khala); while in the case of the plough (hala) it means curved form.

'Mukhākṣepa' means harsh speech in the former case; while in the latter case, it means the hard blows struck on the ground by the mouth of the plough in tilling.

'Kṣamā' means forgiveness in the former case, i.e. only persons of forgiving disposition can tolerate the harsh speech of the villain; while in the latter case, it means the earth, i.e. only the earth can bear the hard hittings by the plough.

2. The serpents stand for the curly tresses, the sandal-creeper for the fair face.

3. Rows of bees stand for the black locks, the lotus-petal for the beautiful face.

poisonous bees, resembling Rāhu, the conqueror of the moon-like face?¹ Are these the bee-like² tresses of the loveliest damsel of Guzrat?

(5) [The face]

(55)

Having just tasted the flow of the nectar of the beauty of your lovely moon-like face, the troops of highly clever cakorīs are mistaking the moon-beams for sour gruel, (and drinking them) with a view to removing the staleness of their beaks due the constant drinking of a large quantity of sweet liquor.³

(6) [The nose]

(56)

Methinks, the nose is the beak of the parrot-like Cupid, eager to eat the grains of pomegranate, resembling the rows of teeth.

1. Rāhu stands for the bee-like tresses. Just as the the fair moon is conquered by the black demon Rāhu, so the fair moon-like face is conquered, i.e. surrounded, by black tresses. See also foot-note no. 6, p. 24 of the text.

2. i.e. jet-black.

3. When one takes too much sweet, his taste becomes stale and he resorts to something sour for restoring his relish for the sweet. Here, too, having drunk the sweet nectar of the face, the cakorīs have lost taste for the sweet, and so they are drinking the moon-beams which are sour in comparison with the sweetness of the face. The sense is that even the moon-beams pale in comparison with the lovely face and are sour, so to speak, in comparison with its sweetness.

TRANSLATION

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(7)

[The caste-mark]

(57)

The caste-mark, drawn with musk between her eyebrows, like the arrow-head attached to the middle of the bow of the five-arrowed one,¹ is a source of beauty.

(8)

[The throat]

(58)

This is not the throat, but nothing but the triumphant conch of the god of love himself, since even now the marks of his fingers are visible as lines (on the throat).²

(9)

[The arms]

(59)

Are these the creepers, granting all desires and sprung up from the ocean of love? Or, else, are these the lotus-creepers? Are these the sandal-creepers, rising out of the hill-like breasts? Are these the noose of Cupid? Are these the coral-creepers of the ocean of the nectar of beauty, with finger-like leaves? Are these, as I think, the lovely creeper-like arms of the noble damsels of Guzrat?

1. i.e. Cupid.

2. The throat is conceived here as Cupid's conch, and the three lines on the throat as the impressions of Cupid's fingers as he held the conch for blowing it.

(10) [The lion]

(60)

You are worthy of honour, O lion, the king of beasts, with formidable long arms and radiant with pride, who, being intent on the flesh of the mighty elephant, does not kill the deer.

(11) [The horse]

(61)

The horse, covered profusely with bees, and with its manes erect because of being obstructed, is shining like the lotus.¹

(12) [The crow]

(62)

O crow! followed by hundreds of cuckoos and puffed up with pride, do not go away from here disregarding the king of birds. If they know you to be a crow, they will forsake you, just as people throw away a pebble from a heap of gems.

1. The words here bear double meanings. Thus 'Vāritah' means: because of being obstructed, in the case of the horse; while in the case of the lotus, it means: from the water. 'Prasphurati' means: quivering, in the first case; while in the second case, it means: shining. 'Samudañcita-keśara' means: with the manes erect in the first case; while in the second case it means: with upright pollens. 'Bhramarī-kirṇa' means: covered with bees, in both cases; the horse is covered with bees perhaps because it is sweating profusely. Probably in the case of the horse, the word 'bhramarī' really implies 'bhrama' or āvarta, i.e. curls in the hair on the body which are signs of excellence in a horse. Vide Śiśupāla-vadha, 5.4. and Mallinātha's commentary on it.

TRANSLATION

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(13)

[*The lamp*]

(63)

The lamp is shining like Abhimanyu who has sprung up from Dhanañjaya, who conduces to the happiness of Subhadrā and who is standing in front of Kṛṣṇa.¹

(14)

[*The dawn*]

(64)

Taking in her hand the sun-beams with expanded halos² as the lights, Dawn, daughter of the god of love,³ is coming for adoring the daughter of ocean⁴ by waving lights.

(15)

[*The stars*]

(65)

Holding the shining saffron-filled vessel containing the auspicious light waved before Cupid, out on

1. The adjectives here bear double meanings. Thus 'Dhanañjaya-samudbhūta' means: born from Arjuna, in the case of Abhimanyu; while in the case of the lamp, it means: lighted from fire. 'Subhadrotsāha-var dhana' means: conducive to the happiness of Subhadrā, mother of Abhimanyu, in the first case; while in the second case, it means: conducive to the happiness of the good. 'Kṛṣṇa-puraḥsarah' means: in front of Kṛṣṇa in person, the maternal uncle of Abhimanyu, in the first case; while in the second case, it means: in front of the image of Kṛṣṇa.

2. Aṅkurita-aṃśu-mālam. Here the adjective 'aṅkurita' suggests that the sun is just rising.

3. This suggests the loveliness of the morning, conceived here as the daughter of the beautiful Cupid.

4. i.e. Lakṣmī.

conquering the three worlds, and making the beautiful twinkling stars appear like unhusked grains of rice, Lady Night is shining for the good of the world.¹

(16)

[*The summer*]

(66)

Having commanded the lotus, its dear wife, (so long) afflicted by winter, (to bloom), and having brought about the summer, its dear friend, the fiercely blazing sun is shining to conquer the winter.

(17)

[*The summer-winds*]

(67)

Wandering freely all around are the summer-winds, full of dust and stones, wearing the garlands of the flames of the fierce sun, completely drying up the water of rivers and withering away all the trees immediately by a mere touch, and filled, as it were, with the burning venom, emitted out and sucked in by the hissing king of serpents.

1. When a king goes out on a victory expedition, ladies wave the auspicious light before him and scatter rice-grains for his victory. Similarly, night is here conceived as a lady waving the red plate-like moon like the saffron-filled plate containing the light, and scattering the stars like the rice-grains for the well-being of Cupid who is going out on a victory expedition. Night is the time beautiful for love.

TRANSLATION

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(18)

[*The rainy season*]

(68)

This is not the rumbling of clouds, but the sound of the deep sigh of Cupid. These are not clouds, but the wild elephants of Cupid. This is not lightning, but a certain triumphant power in his hand. This is not the rainbow, but one of the five arrows of Cupid.

(19)

[*The sentiment of disgust*]

(69)

A certain person is undergoing retribution for his misdeeds. He is a leper, besmeared with excreta, goaded by hosts of worms, with pus streaming down and flies all round, emitting the strong smell of a spread-out nimba-bough, held in his hand, with blood oozing out and hands and feet dropping off all around, and spit upon by men on sight, making people turn up their noses in disgust.

21. PHALGUHASTINI

(1)

[*The moon-rise*]

(70)

A flower in the creepers of the matted locks of Siva, the smile on the face of Night, the sprout of the planet, the nail-wound on the hip of Lady Eve, the horn of the sky to scoop out darkness—may this first-day moon rise for our happiness.

(2)

[*Human destiny*]

(71)

God creates the gem of a man as an abode of infinite good qualities and ornamental to the world; then, again, destroys him. Alas! this foolish behaviour of Providence is indeed a matter of regret.

22. RĀJAKANYĀ

(1) [*Passage-at-arms between the princess and her poet-lover*]

(72)

(The princess says:)

This is the court-yard of the lion, revelling in the blood of a multitude of mad elephants.

(The poet retorts:)

Does the elephant forsake the creeper, the young blossoms and leaves of which have sprouted forth?¹

(73)

(2) (The poet says:)

The life of the lily that has not seen the moon-beams is in vain.

(The princess retorts:)

The life of the moon that has not seen the sleepless (i.e. full-blown) lily, too, is in vain.

1. See Introduction, p. XXXI.

TRANSLATION

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23. RASAVATI PRIYAMVADĪ

[Kṛṣṇa]

(74)

Who sports upon the Jumna's bank, who slew Kamsa and other demons, who is worshipped by cowherdesses and adored with looks from their lotus-eyes, whose head is crested with peacock-feathers, whose fair form is bent in graceful triple curve,—Him I worship, Govinda, the dark-hued beautiful one of Vraja with his flute, the remover of mundane miseries.

24. SARASVATĪ

(1) [Eulogy of the King]

(75)

My lord! you alone are the nether region;¹ you alone are the cause of hopes; you alone are fanned by royal fans; though one, you are the soul of the three worlds.

(2) [Addressed to a ketakī-flower]

(76)

O ketakī! your leaves are unapproachable on account of thousands of thorns, there is not even the slightest trace of honey (in you), you are dusky with dust. The bee is amenable to any sort of fragrance. Hence it is that it is blind to your faults.²

1. i.e. the King of the nether region, Yamarāja, the dispenser of justice.

2. See Introduction, p. XXXII.

25. SARASVATIKUTUMBADUHITA

[Love]

(77)

Obeisance to love,¹ the delighter of the world, the products of which are, O King Bhoja, men like you.

26. SILĀ BHATṬARIKĀ

(1) [A lady left by her indignant lover]

(78)

Let the cruel love, agonising through separation, wear away my body. Yama (the god of death) is incapable of counting the days and has lost all mercy (for me). O my lord! you too have fallen a prey to indignation. Under these circumstances, how can a woman, tender like a bud, live?

(2) [Plight of a man separated from his lady-love.]

(79)

Thought has arisen in the heart of one separated from his beloved,—seeing this, sleep has deserted him. Who would adore a faithless one?²

1. The pun is on the word 'surata'—meaning—amorous sentiment and Brahmā. Love begets progeny, Brahmā creates mankind. Thus the King and others are products of both Love and Brahmā.

2. i.e. the lover is thinking of his lady-love and cannot sleep. Thought and sleep are like co-wives—when one is present, the other is absent.

(3) [*A lady sends the messenger-maiden to her lover*]

(80)

O messenger-maiden! you are a young woman, he (too) is a fickle young man. Darkness reigns everywhere. The message (you are carrying) is full of mystery. The place appointed for meeting is the forest. This spring-breeze is again and again turning one's thoughts to other directions. O clever one! go for arranging this auspicious meeting (between us). May the gods protect you!

(4) [*Discourse between the mocking messenger-maiden and her mistress*]

(81)

(Ques.) Why are you breathing deeply? (Ans.) I have come hurriedly. (Ques.) Why are you pleased? (Ans.) I have been favoured. (Ques.) Why have your locks too become loose? (Ans.) Because I fell down on his feet. (Ques.) What about your waist-garment? (Ans.) (It has got loose) because of my going and coming back. (Ques.) Your face is bedewed with perspiration. (Ans.) It has been scorched by the sun. (Ques.) What is the use, O messenger-maiden, of prattling in vain? Your lips have become like a withered lotus. What will you say about that ?

(5) [*An unchaste woman says*]

(82)

He who was my first love, that very same lover (is present now); those very same nights in the

month of Caitra (have arrived); the same old wind, fragrant with the smell of the full-blown mālātī flower, is blowing through the kadamba tree; I am also the same old self. Still my heart is longing for stolen amorous sports under the cane-creepers on the banks of the river Revā.

(6) [*Passage-at-arms between Silā and king
Bhoja, while playing at chess*]

(83)

(The poetess says:)

It is improper as well as confusing that men should be subject to amorous sentiments even during their old age.

(The King retorts:)

That, too, is equally improper that women, so long as they are capable, should indulge in amorous passions even at the cost of their lives.

27. SITA

[*The moon*]

(84)

Do not be afraid, O moon!¹ Rāhu is not in my liquor.² Rohinī³ is in the sky. O afflicted one!

1. The verse is addressed by a soliciting lady to a person whom she wants to cheer up.

2. i.e. Rāhu is not here. Rāhu here stands for the husband or the guardian of the lady addressing.

3. Rohinī stands for the wife of the person addressed to.

why are you afraid?¹ What is there to be surprised at in this that the hearts of men stir up, oftentimes, during their first unions with experienced ladies?

28. *SUBHADRA*[*The milk*]

(85)

It was milched; after that, its cream was taken out and it was churned rapidly; again, it was transformed into butter for making clarified butter. For this series of tortures, it is the milk's own fat² that is responsible.

29. *TRIBHUVANASARASVATI*

(1)

[*Eulogy of the King*]

(86)

O Lord Rūpaviṭaṅkadeva!³ the crest-jewel of all kings, it is very well that you should roam with the moon even during the night. But please see to that the moon be not put to shame at the sight of your face; also that Arundhatī be not led to any scandalous behaviour.

1. The soliciting lady means to say that neither my husband, nor my guardian, nor your wife of whom you may be afraid is here. So why do you fear?

2. The word "*sneha*" means both fat and affection. The sense is that it is the good, affectionate and tender-hearted people that suffer most in the world.

3. or: O lord, the most beautiful of all. "Viṭaṅka" means the loftiest point and so Rūpaviṭaṅka may be simply a descriptive adjective of "Deva."

(2) [Hari]

(87)

May Hari, with the rope-like¹ snake unknowingly glided off his hands that still whirled round for nothing at the sight of Lakṣmī during the churning of the ocean, protect the three worlds.²

30. VENIDATTĀ

[Eulogy of the King]

(88)

O King with a wide brow! when the ill-fame of your enemies have surpassed even (the neck of) Śiva in blackness, when Śiva's demon-attendants have become frightened, when Kārtika has begun to tremble, when the gods have become frightened and so the serpents, when the demons have begun to tremble—let Hīṅgulā, with her lotus-hands upraised in anger, protect us.

31. VIDYĀVATĪ

[A hymn]

(89)

(1) The Goddess who is the mistress of the world, who brings auspiciousness even to the all-

1. "Netra" here means rope; cp. Śrīdhara Svāmin on Bhāg.P. 8.7.22, p. 452 "Manthānaṃ Mandaraṃ kṛtvā netraṃ kṛtvā tu Vāsukim" where he explains "Netraṃ rajjum."

2. Hari was so much charmed at the sight of Lakṣmī that He did not know when Vāsuki went off his hands. He was so engrossed at that time that he did not realise that His hands were moving forward and backward as though He were actually churning even then.

auspicious Lord—obeisance to that Goddess Sumī-nākṣī of an auspicious form.

(90)

(2) Having worshipped whom once, people get all desired for objects—obeisance to her, etc.

(91)

(3) Through a particle of whose grace enjoyment and emancipation are obtained—obeisance to her, etc.

(92)

(4) The Goddess who imparts the knowledge of Brahman to those who wish for salvation—obeisance to her, etc.

(93)

(5) United with whom Śiva performs the five-fold duties¹—obeisance to her, etc.

(94)

(6) For whose pleasure Śiva danced incessantly—obeisance to her, etc.

(95)

(7) From a particle of whose lustre, deities headed by Lakṣmī and Sarasvatī have sprung forth—obeisance to her, etc.

1. The five-fold duties are: Creation, maintenance, destruction, emancipation and grace.

(96)

(8) Through a particle of whose grace all sorts of prosperities increase—obeisance to her, etc.

(97)

(9) Who, when adored, destroys all sins and wards off all calamities—obeisance to her, etc.

(98)

(10) That great power, the auspicious one, the bestower of all successes, who is worshipped by all—obeisance to her, etc.

(99)

(11) Forsaken by whom, even Śiva himself is powerless—obeisance to her, etc.

(100)

(12) From whose feet has arisen the whole Universe of the mobile and the immobile,—obeisance to her, etc.

Having thus eulogised the Great Goddess and having bowed down to her again and again, I, your devoted daughter, pray, through your command, that my mind may be engrossed unflinchingly to the meditation of your feet, O Mother!

32. VIJJA

(1) [Eulogy of the King]

(101)

Who amongst the kings of this universe with its sun and its moon has not been subjugated (by

you)? O my lord! methinks, you alone are the supreme lord of the world,—who having seized Aṅga,¹ having then annexed Kuntala,² having completely overthrown the extended Cola,³ and having taken possession of the Midland country, has now stretched out his hands towards Kāñcī.⁴

(2)

[*The King's sword*]

(102)

O my lord! the blade of your sword gave birth to to a son, viz., fame, in the war. (To celebrate it,) the wind spread screens of dust, jackals sang lustily, headless bodies danced, and, all on a sudden, the enemies attained freedom from the trammels of mundane existence.

1. Bengal.

2. The country of which Vidarbha was the capital. It is also famous as the source of the river Nerbuda. Here Paisācī Prākṛta was used; see Lakṣmīdhara's ŚaḍB.C.: "Pāṇḍya- Kekaya- Vāhlika-Saḥya- Nepāla- Kuntalāḥ- Piśāca-deśāḥ syuḥ " etc.

3. The country on the Coṛomandel in Southern India.

4. Konjeeveram, not very far from Madras.

The last two lines of the verse admit a double interpretation. One is given above. The other is as follows:—

Who (viz:—the husband i.e. the King) having touched (parimṛśya) the body (aṅga) (of his wife i.e. the world), having then pulled off (ākṛṣya) her head-dress (kuntala), having thrown away (vyudasya) her bodice (cola), and having taken possession of (prāpya) her waist (madhya-deśa), has now stretched out his hand towards her girdle (kāñcī).

(3) [*In praise of a poetess*]

(103)

Not knowing me, Vijjakā, dark like the petals of a blue lotus, in vain indeed has Daṇḍin said that Sarasvatī is all-white.¹

(4) [*In praise of poets in general*]

(104)

This is a homage (to a poet) by a man who is silent, (but) is expressing (delight), by his horripilated body, at the poet's idea which is expressed not by mere words themselves, but only flashes forth through words fraught with tender feeling.

(5) [*An unchaste woman says*]

(105)

O neighbour-woman! do please keep an eye on my house, be it even for a short while. Oftentimes, the father of this child does not like to drink the tasteless water of the well. (So) though unaccompanied, I am going quickly hitherforth to the river, covered with tamālas. Let the dense, violently obstructing reeds scratch my body.

(6)

(106)

We long for boys during our childhood, for young men during our youth, and for old men even during our old age, for the preservation of the family should always be secured. You have begun to

1. See Kāvyaḍarśa, I. 1.

TRANSLATION

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spend your life with this one husband only. Never once in my family, my daughter, such a token of chastity has been found.

(7) [*An unchaste woman says*]

(107)

Say, O Muralā, by whom are made these cane-creepers, with sandy bottoms; clinging to the end of the densely shadowed shore; the admitted home of cool breeze; resounding with the cacklings of water-geese; and conducive to the incessant love-makings of unchaste women?

(8) [*A rustic woman*]

(108)

Lying on a platform of bamboos in a cucumber-field, with the hair on her body erect with joy, with her body pressed with love, and clinging to her lover, with her neck joyfully embraced by his two hands, a low-caste woman, with a view to frightening away the jackals at night, is repeatedly making noise by striking the garland of conches, hanging from the top of the creeper on the hedge, with her feet.

(9) [*A woman separated from her lover says*]

(109)

O Cupid! you were first conquered by the God with the crescent moon (on his brow);¹ after that, by the Buddha (the enlightened one) of great knowledge;

1. i.e. Siva. See the story of the reduction of Madana to ashes by Siva; Kumāra-sambhava. Canto 3.

after that, by my dear lover. Leaving them aside, you are indeed killing me, a very thin lass, a helpless woman. Fie to you, shame upon your manliness, shame upon your splendour, shame upon your bow, shame upon your arrow!

(10) [A woman in love says]

(110)

The sky is covered with clouds, the earth is drenched with fresh water, the quarters are illuminated by lightning, the sky is abounding in showers, the woods are full of wild flowers, and the rivers are full to the brim with water. Say, O foolish rainy season! why are you in vain making such a great display of power for killing me alone, a mere poor miserable bereaved woman, separated from her lover?¹

(11) [Description of a lovely lady's face]

(111)

The bud² has opened all the more fully; the leaves³ are on every side; unsurpassable⁴ is the water;⁵

1. See Introduction, p. XLI.

2. Here the lotus is being compared to a warrior, and all the words used have double meanings, applicable to both the lotus and the warrior. Thus, the word "koṣa" means bud in the case of the lotus, treasury (dhana-koṣa) in case of the warrior,—it implies one puffed up with pride of wealth.

3. The word "patra" means the leaves in case of the lotus, and chariot in case of the warrior.

4. The word "durga" means unsurpassable in case of the lotus, a fort in case of the warrior.

5. The word "jala" signifies the water surrounding the lotus, and the water surrounding the fort of the warrior.

TRANSLATION

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bright the disc of the sun;¹ the thorns² have for long gone underneath;—thus, the lotus, attracting the bees,³ wishing for victory,⁴ and ready (in every way),⁵ yet has not, O my lovely lassie! conquered your face,—that is the wonder.

(12)

[*The glance*]

(112)

O Lord of men! the delightful glance of your (eyes like) fresh blue lotuses enhances the good fortune of your dependants, and is the cause of the defeat of the enemies and the love of ladies.

(13) [*The deserted lady describes her state to the messenger-maiden*]

(113)

When the tie of love has been rent asunder, when the supreme glory of love has gone, when a friendly relation (between us) has ceased, and when

1. The word “mitra-maṇḍala” means the disc of the sun in the case of the lotus, and the circle of friends in that of the warrior.

2. The word “kaṇṭaka” means thorns that are under the flower in the case of the lotus and enemies that have been crushed in that of the warrior.

3. The word “ākṛṣṭa-śilimukha” means the lotus by which the bees have been attracted, and the warrior by whom the bow has been strung.

4. Applies to both the lotus who wants to conquer the face, and the warrior who wants to conquer his enemies.

5. The sum and substance is that though the lotus is like the warrior ready in all ways to conquer its enemy, viz:—the face, yet does not,—the face is more beautiful.

my beloved one has left my presence, still then, O my dear friend! I do not know why my heart is not being rent to a hundred pieces through thinking about those things, and about those past days.

(14) [*An advice given by a personal friend*]

(114)

— A woman lacks attractiveness if her lover, though standing before her, is not satisfied, but wants to embrace her. Fie upon that worthless woman who wants something more than an embrace. Does not a bird get its heart's desire when it comes near its beloved one?

(15) [*Message of a lady separated from her lover*]

(115)

O friend of my heart! how long must you stay there? At present this place is unfit to live in, as even the moon-beams are scorching me—this is my petition (to you).

(16) [*Discourse between two friends*]

(116)

— Happy are you—(for) even when united with your lover, you can narrate the jocular phrases and hundreds of pleasing words used in the course of other love-affairs. But, when my lover stretches out his hand, I swear, dear friend, I remember nothing more.

(17)

[*Love-making*]

(117)

When raising her face by pulling up her hair, a lover kisses (his lady-love) by force, then the muttered and scarcely audible angry exclamations of the indignant lady triumph.

(18)

[*Fate*]

(118)

Alas! through the irony of fate, the water of that very tank—the clean waves of which, stirred up through the washing of the ichor-stained temples of huge sporting elephants, once went up unobstructed to the horizon—now, in course of time, becomes defiled even if a single haron struts forth!

(19)

(119)

My dear friend! having violently lumped up my heart like clay, and having placed it, like a clever potter, on the wheel of care,—revolving by the incessant fall of the end of the rod of adversity—the crooked Providence is whirling it on and on. We do not know what it will do.¹

1. Here Providence is compared to a potter; the human heart to a lump of clay; the cares which it has to bear to the potter's wheel; and the misfortunes which it has to undergo to the potter's rod which makes the wheel revolve.

(20)

[*Kāte*]

(120)

O dull-witted Providence! desist from vain attempts and arduous perseverance for fulfilling your wish for seeing great men lose patience in time of adversity. The chief mountain-ranges, that have not deviated from their positions even at the time of the dissolution of the world, are not mean, nor are the oceans.

(21)

[*Songs of rice-husking damsels*]

(121)

Victory to the songs of rice-husking which are sweetened by the jingling of bangles striking against one another in the tender sprout-like arms, smooth with beauty and moving with the movements of the pestles; and which are accompanied by the deep notes, bursting forth from the breasts, heaving violently from the emission of inarticulate exclamations.

(22)

[*Addressed to a campaka tree*]

(122)

O campaka tree! you have been planted by some one in a garden near (the house) of a wicked wretch, living in a miserable village, where, through his greed for the more luxuriant growth of the wild plants, your foliage has been reduced to such a state as to resemble a house in ruins.¹

1. i.e. the campaka tree, though worthy of great attention, is not properly cared for by the wicked man who

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(23)

[A tree]

(123)

Having found you, O my noble tree! giving a good shade, top-heavy and bowing down with fruits, and imparting peace to all, we have come here leaving off the tract. But if your inside be dangerous by reason of the poisonous fire, emitted from your mouth shining with the moving lines of flames blazing inside the hollow in your trunk, then we salute you (and move off).

(24)

[The sun-rise]

(124)

The bees, with their bodies painted by the pollens of red-lotuses that have bloomed in the tanks adjoining the houses, are humming sweetly. The yonder sun-rays, kissing the Udaya mountain, and having the splendour of the newly-blossomed bandhujiva-flower,¹ are dazzling brightly.

(25)

[The rainy season]

(125)

Let the energetic cloud, charged with fresh water, rumble on; let the wind, adorned with the pollens of the kadamba-flowers, blow on; let the peacocks dance. (But) as we both are women, why

lavishes all his cares on plants really deserving little or no attention.

1. A kind of red-flower which opens at mid-day and withers away the next day at sun-rise.

do you too, O heartless lightning! flash, even on seeing me plunged in the ocean of grief for separation from my beloved one?

(26)

[The rainy season]

(126)

During the rainy-season there appears the rainbow which, like the heart of a young woman, is not lasting, variegated in colour, stringless, ever-curved and rare.¹

(27)

(127)

The quarters are dusky with dark clouds, black like the smoke of dull fire. The earth is green with dense grass with newly sprung up sprouts. Surely, the time beautiful for love-making has arrived, the time when those separated from their lovers have no other refuge but death.

(28)

[The spring]

(128)

The filament in the palāśa-bud—the filament which vies (even) the crescent of the new-moon (in

1. These adjectives apply both to the rainbow and the heart of a young woman. Thus,—

	Rainbow	Young woman
Asthira—	Not lasting	fickle.
Aneka-rāga—	having many colours	having passion for many.
Guṇa-rahita—	having no string	having no laudable qualities.
Nitya-vakra—	ever-curved	ever-crooked.
Dusprāpya—	rare	difficult to be wooed.

beauty)—looks like the love-god's bow, encased in a red sheath, sealed with wax.

(29)

[A puzzle]

(129)

The salty ocean is being rebuked thus by travellers, who, with their throats and palates dry with thirst, are spitting and vomiting out the water without swallowing it: O deceiver, full of foams and salt! in vain have your nectar-sweet names like "pāthodhi: jaladhi," etc.—all meaning a receptacle of water—been made!

VIKATANITAMBĀ.

(1)

[*Eulogy of the King*]

(130)

(O King!) your rival army is like a newly-married bride,—though challenged, does not fight: does not openly display the various divisions; and is not capable of showing off its valour to you.¹

1. Here the words have double meanings applicable to both the rival army and a newly-married bride.

Thus—

enemv

bride

1st. line though challenged dares though intimately
 not fight. invited does not demur

2nd. line does not dare to display does not dress and
openly the various divi- adorn herself in public
sions of the army, such or practise coquetry.
as foot-soldiers, horse-
soldiers, etc.

3rd. line is not able to show off its valour. is not able to lord it over her husband.

(2)

(131)

Seeing your Fame kiss the face of Dame Horizon, the jealous sky, full of lustre, amassed dense clouds;¹ consequently she herself (i.e. sky), too, was embraced (by Fame) warmly.²

(3) [A lady in tryst is being accosted]

(132)

“Where are you going, O lovely-thighed one! in this dark night?” “There, where the lord of my life, my heart’s darling, resides.” “But, my young lady, you are unaccompanied,—say, are you not afraid?” “But Cupid with feathered arrows is my companion.”

(4) [The bride-groom is accosted by a personal friend of the bride]

(133)

✓ Young, slender and tender as she is, do not have any fear; for does it ever happen that a bud

1. In order to hide the face of her rival Lady Horizon and draw the attention of Fame to herself.

2. Note the pun here. The compound “prthu-payodharodgama” may also mean that Lady Sky, jealous of her rival Horizon, is trying to attract her Lover, Fame, by exhibiting the beauty of her bust and is thereby successful in getting the warm embrace of Fame.

“Payodhara,” here, may also mean the ocean. In that case the word “divā” will mean day-break and the verse will mean as follows:—Day-break, jealous of her rival Horizon, is trying to attract her lover, Fame, by drawing his attention towards the vast ocean from which day (traditionally) arises.

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breaks under the weight of a bee? Therefore, she should be pressed relentlessly. The sugar-cane does not yield up its entire juice if pressed slightly.

(5) [Addressed to an indignant woman]
(134)

Without considering the course of love, contemptuously ignoring your friends, you have, without any cause, become indignant with your sincere lover. You have brought upon yourself this charcoal, the flames of which are burning glowingly in the fire of separation. So, now what is the use of crying in the wilderness?

(6) [Description of the heroine]
(135)

Who is here like another ocean of beauty,—where blue lotuses are floating together with the moon;¹ whence the broad temples of an elephant are coming out;² where there are other stalks of lotuses like the trunk of a plantain tree.³

(7) [The waist]
(136)

O, O, rash and heedless one! why do you move about? you may break atwain by the weight of your breasts. ✓

1. i.e. the blue lotuses are floating together with the reflection of the moon. The lotuses represent the eyes and the moon face.

2. i.e. the breasts are huge like the temples of an elephant.

3. i.e. the lotus stalks represent the thighs that are broad like the trunk of a plantain tree. The ocean represents the young lady.

- (8) [A lady says to her intimate friend]
(139)

When my lover comes to me, I become unnerved and flurried at once. He is near me—this alone I know; but, I swear, my friend, I have no recollection of anything else.

- (9) [Addressed to the bee]
(138)

O bee! greedy as you are, turn your attention to other lovely creepers that can bear your weight. Why are you fruitlessly and untimely defiling this jasmine-bud that has just sprouted and is without any pollens?¹

- (10) [The nimba-tree]
(139)

In spite of there being the honey-filled ketakī-flower on the outskirts of the fragrant forest, on the border of the jasmine bower and near the campaka tree, why are you, O crow! haunting the nimba-tree? There is not the slightest trace of honey in it; on the contrary, it is dusky with dust.

- (11) [The Spring]
(140)

O wretched one!² what is the use of this grown up mango-tree, planted on this door-step? It is but a tree of poison, sin incarnate,—which, when blossomed even to the slightest degree, increases the fever of love.

1. Secondarily, the bee stands for a lover, and the jasmine-bud for a young girl, not yet fit for being courted.
2. Addressing self.

PRAKRIT POETESSES

1. ANULAKṢMI

- (1) [An unchaste woman says]

(1)

The reason why your wife is chaste, and why, O beautiful one! we are not so is plain—there is no youth like you.

- (2) [A forward woman encourages her diffident lover]

(2)

The repeated and lustful embraces of even an experienced lover do not captivate the heart so much as do those that are due to real affection and loyalty—no matter wherever or in what manner they take place.

- (3) [A happy lady confides in her friend]

(3)

He had to extricate himself, somehow, from my arms as if they had been tied firmly like a rope; and I, too, had to drag out my breasts as if they had been stuck into his chest.

- (4) [The banyan tree]

(4)

The travellers who had approached a withered banyan tree, laughed and clapped their hands when the bevvies of parrots, resembling leaves and fruits, flew away.

2. *ASULADDHI*

(1) [A lady, separated from her lover, says to the messenger-maiden]

(5)

O my friend, other flowers do not pain me so much as does the kadamba-flower. Indeed, Cupid is, nowadays, bearing the bow of the globule-like kadamba-flowers.

(2) [The messenger-maiden says to the lover]

(6)

I am not a bearer of any message, nor you her lover—so can there be anything between us? Still, if she dies, you will be blamed,—for this reason alone, in the name of justice, I am accosting you.

3. *AVANTISUNDARI*

(1) [A lady, separated from her lover, laments]

(7)

O, merciless one! have you forgotten, alas! even that I, with my veil slipping off, caught hold of you by running towards you, even in the midst of my elders?

(2) [A lover, separated from his sweetheart, says]

(8)

I remember her face,—she who has been courted (by me) only for a short while,—her face, encircled by dangling tresses, just like a lotus, bowed down with the weight of bees.

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(3) [A husband jokes with his wife]

(9)

Indra is cutting jokes with Indrāṇī, thus: "O lotus-eyed one, possessed of youthful beauty! now I abide by looking at the beauty of your face."

4. *MĀDHAVI*

[The messenger-maidan teaches the boorish lover]

(10)

Those who do not exercise their lordship and those who try to please their angry sweethearts like slaves—they alone are lovers, dear to ladies. The rest are only wretched masters.

5. *PRAHATA*

[The wife of a hen-pecked husband boasts to her friends]

(11)

I slapped him with one hand, and blowing the aching palm with my mouth, I laughed and clasped him in the neck with the other hand.

6. *REVA*

(1) [An angry lady says to her repentant lover]

(12)

Say, O shameless one! which of your sins am I to forgive now—those that you committed in the past, or those that you are committing now, or those that you are going to commit in future, you beautiful one?

(2) [An angry lady is accosted by her personal friend]

(13)

O indignant one! having got angry, you are flying from your lover, disregarding him as he is following you, but your horripilated back betrays that your heart, nevertheless, is inclined towards him!¹

7. *ROHA*

[The messenger-maiden tries to pacify the offended lady who has quarrelled with her lover]

(14)

He, without whom you cannot live, should be conciliated, even though the fault be on his side. Even though the fire may burn a city, say, to whom is it not dear?

8. *SASIPRABHA*

[A lady, blamed of excessive forbearance towards her guilty lover, replies to the messenger-maiden]

(15)

I dance to the tunes my lover plays, fickle though his love may be. Though the tree may be immovable by nature, still the creeper twines around it.

9. *VADDHAVAHI*

[A friend consoles the lady, separated from her husband]

(16)

O you, whose husband is away! be assured. These are not the clouds of the newly arrived rainy season, but only the cliffs of the Vindhya mountain blackened by the soot of the forest-fires during the summer.

1 The contrast is between the words 'parāṇ-mukha' and san-mukha—the back that is turned and the heart that is quite the reverse.

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101	भूपालाः शशि०	42	98	या ध्याता	41
38	ध्रमन् वनान्ते	16	49	यामीत्यध्यवसाय एव	21
108	मन्त्रे रोमाञ्चिताङ्गी	46	97	या स्तुता	41
127	मलिन-हुतभुग्०	54	95	लक्ष्मी-सरस्वती०	41
19	महाचरणडीव	9	135	लावण्य-सिन्धु०	58
62	मा काक कोकिल०	27	46	लिखति न गणयति	20
48	मा गच्छ प्रमदा-प्रिय	21	63	वनजय-समुद्भूतः	28
118	मायद्भिर्ग-गज०	50	106	वयं बाल्ये बालान्	45
60	मान्योऽसि	27	20	वह्नि-चूर्णा-परिपूर्णा०	9
84	मा भैः शशाङ्क	38	61	वारितः प्रस्फुरत्येव	27
26	मुखे शृङ्गार०	12	115	विज्ञप्तिरेषा	48
110	मेघैर्व्याम	46	29	विद्रुमं विद्रुमं	13

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30 विभाति वाला०	13	41 सान्द्र-चन्द्र-विरुतैः	17
120 विरम विफलायासात्	51	107 सिकतिल-तलाः	45
78 विरह-विषमो	34	37 सुख-शय्या	16
121 विलास-मसुराणो०	52	7 सुगतात्मज०	4
23 विश्वेश्वरेणैव	10	123 सुच्छायं फल-भार०	53
25 वेधाश्चक्रोर०	11	28 सुधा-विद्रुम०	12
15 शशि-नख-गिरि-मद०	7	77 सुरताय नमस्तस्मै	34
50 शुक्र-तुरङ्गच्छवि०	22	139 सुरभित-सकल०	60
11 शुभ-शान्ति०	5	71 सृजति तावदशेष०	31
86 श्रीमद्-रूप-विटङ्क०	39	125 सोत्साहा नव०	54
81 श्वासः किं	36	53 स्वभाव-सिद्धं	24
90 सकृदाराध्य	40	51 हरिण्यस्त्वरण्ये	22
2 सजन्मानौ	1	4 हसिञ्चं स-हृत्थ तालं	63
33 सन्त्येव नन्दन०	14		

APPENDIX IV

ALPHABETICAL INDEX OF THE FIRST LINES OF THE SANSKRIT AND PRAKRIT VERSES, ARRANGED ALPHABETICALLY UNDER EACH POETESS.

SANSKRIT POETESSES

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	<i>1. ANONYMOUS</i>	
1	कुलीन स्वाधीन-भ्रमण-परिहीन	1
	<i>2. BHAVADEVI</i>	
4	किं पादान्ते पतसि	2
3	तथाऽभृदस्माकं	2
2	सजन्मानौ तुल्यावभिजन-भुवा	1
	<i>3. CANDALAVIDYA</i>	
5	क्षीरोदाम्भसि मज्जतीव	3
	<i>4. CANDRAKANTA BHIKṢUṆI</i>	
9	अधरं जित-पङ्कज-नाभि-समं	4
10	कटि-वेष्टित-चित्त-सुवस्त्र-धरं	4
8	कुटिलामल-पिङ्गल-धूम्र-जटं	4
12	चिति-वृक्ष-विहार-विवेक-परं	5
13	परिपूर्ण-महामृत-लब्ध-वृत्ति	5
6	भुवन-तय-वन्दित-लोक-गुरुम्	3
11	शुभ-शान्ति-करं	5
7	सुगतात्मज-रूप-सुरूप-धरं	4
	<i>5. CINNAMMA</i>	
14	कल्पान्ते शमित-तिविक्रम०	6

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	6. <i>GANDHADIPIKĀ</i>	
15	शशि-नख-गिरि-मद-मांसी०	7
	7. <i>GAURI</i>	
27	अपाङ्गस्तव तन्वङ्गि विचित्रोऽयं	12
32	उत्पात-केतुरिव मन्मथ-नायकस्य	14
16	उत्फुल्ल-गल्ल-परिफुल्ल-मुखारविन्द०	8
18	कालिन्दीयति कज्जलीयति	9
22	चन्द्रानना चन्द्रक-चार-गायत्री	10
21	नो चापाकलनं न पत्नि-धरणं	10
31	परिमल-वहलां सु-पल्लवाङ्गीं	13
17	प्रभ्रश्यच्छ्रुति-मस्तकः प्रविगलत्०	8
19	महाचण्डीव संभाति	9
26	मुखे शृङ्गार-सरसि	12
20	वह्नि-चूर्ण-परिपूर्ण-निजान्त०	9
29	विद्रुमं विद्रुमं यस्मात्	13
24	विनिःसरन्ती रति-जित्वराङ्गी	11
30	विभाति वाला-चरणाङ्गुलीनां	13
23	विश्वेश्वरेणैव विनिमित्तं	10
33	सन्त्येव नन्दन-वने शतशः	14
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	10. <i>KERALI</i>	
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	13. LAKṢMI THAKURĀṆI	
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	15. MADHURĀVĀṆI	
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	16. MADIREKṢAṆĀ	
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	17. MARULĀ	
45	कृशा केनासि त्वं	19
44	गोपायन्ती विरह-जनितं	19
	18. MORIKĀ	
47	प्रियतमस्त्वमिमां	20
48	मा गच्छ प्रमदा-प्रिय	21
49	यामीत्यध्यवसाय एव	21
	19. NĀGAMMA	
50	शुक-तुण्डच्छवि-सवितुश्चण्ड-रुचः	22
	20. PADMAVĀTĪ	
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52	कोषे निपण्णस्य च वद्ध-मुष्टे०	23
55	तव रुचिर-मुखेन्दोः कान्ति-पीयूष-धारां	25
66	तुषाराकराक्लेशितामुष्म-रोचिः	29
65	तिलोकी-जय-प्रस्थितस्यात्मयोनेः	28
56	दन्तालि-दाडिमी-बीज०	25
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64	प्रभात-वेला स्मर-राजपुत्री	28
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60	मान्योऽसि मान-मञ्जुल सिंह	27
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53	स्वभाव-सिद्धं वक्रत्वं खलस्य च	24
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22. RAJAKANYA

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23. RASAVATI PRIYAMVADA

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	25. SARASVATI KUTUMBADUHITA	
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	26. SILA BHATTARIKA	
83	इदमनुचितमक्रमश्च पुंसां	37
80	दूति त्वं तरुणी युवा स चपलः	35
79	प्रिया-विरहितस्याद्य हृदि चिन्ता	35
82	यः क्रौमार-हरः स एव हि वर०	36
78	विरह-विषमो वामः कामः	34
81	श्वासः किं त्वरितागता	36
	27. SITA	
84	मा भैः शशाङ्क मम सोधुनि	38
	28. SUBHADRA	
85	दुग्धं च यत्तदनु यत् कथितं	38
	92. TRIBHUVANASARASVATI	
87	पातु त्रिलोकीं हरिरम्बु-राशौ	39
86	श्रीमद्-रूपविटङ्कदेव	39
	30. VENIDATTA	
88	ज्ञोषी-पाल विशाल-भाल भवतः	39
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96	यस्याः प्रसाद-मात्रेण वर्धन्ते	41
91	यस्याः प्रसाद-लेशेन भोग-मोक्षौ	40
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98	या ध्याता परमा शक्तिः	41
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112	जनयति जन-नाथ दृष्टिरेषा	47
129	श्रृङ्खल्य वसद्भिरध्वग-जनै०	55
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108	मञ्चे रोमाञ्चिताङ्गी रति-मृदित-तनोः	46
127	मलिन-हुतभुग्-धूम-श्यामैः	54
118	माद्यद्-दिग्गज-दान-लिस०	50
110	मेघैर्व्योम नवाम्बुभिर्वसुमती	48
102	यशः-पुत्रं देव त्वदसि-लतिका	43
106	वयं बाल्ये बालांस्तरुणिमनि	45
115	विज्ञप्तिरेषा मम जीव-बन्धो	48
120	विरम विफलायासादस्माद्	51
121	विलास-मसृणोत्तसन्मुसल०	52
107	सिकतिल-तलाः सान्द्रच्छाया०	45
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136	अग्न्ययि साहस-कारिणि	58
137	क्रान्ते तल्पमुपागते	58
140	किं द्वारि दैव-हतके	60
132	क्व प्रस्थिताऽसि करभोरु	56
131	दिग्-वधू-वदन-चुम्बि चैर्ष्या	56
133	बाला तन्वी मृदु-तनुरियं	57
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2	ए वि तह छेअ-रआइ वि	62
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4	हसिअं स-हत्थ-तालं	63
	2. <i>ASULADDHI</i>	
6	णाहं दई ए तुमं पिओ त्ति	65
5	सहि दुम्मेन्ति कलम्वाइं जह	64
	3. <i>AVANTISUNDARI</i>	
9	उवहसए एराणीं इन्दो	66
7	किं तं पि हु वीसरिअं	65
8	खण-मित्त-कलुसिआए	66
	4. <i>MADHAVI</i>	
10	एमेन्ति जे पहुतं कुविअं	67
	5. <i>PRAHATA</i>	
11	एककं पहरुव्विणं हत्थं	68
	6. <i>REVA</i>	
13	अवलम्बिअ-माण-परम्मुहीए	69
12	किं दाव कआ अहवा	68
	7. <i>ROHA</i>	
14	जेण विणा ए जिविज्जइ	69
	8. <i>SASIPRABHA</i>	
15	जह जह वाएइ पिओ तह तह	70
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INDEX OF THE KAVYAS, ARRANGED ALPHABETICALLY UNDER EACH POETESS.

1. DEVAKUMARIKĀ

Vaidyanātha-prāsāda-praśasti (Historical poem).

2. GANGADEVI

Madhurā-vijaya or *Vīrakamparāya-carita* (Historical poem).

3. LAKṢMI RĀJNĪ

Santāna-Gopāla-kāvya (Paurāṇic poem).

4. MADHURAVĀNĪ

Rāmāyaṇa-kāvya (Epic poem)

5. RĀMABHADRĀMBĀ

Rāghunāthābhyaudaya (Historical poem)

6. TIRUMALĀMBĀ

Varadāmbikā-pariṇaya (Campū).

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ALPHABETICAL INDEX OF THE WORKS OF MODERN POETESSES, ARRANGED ALPHABETICALLY UNDER EACH POETESS.

1. ANASŪYĀ KAMALĀBĀI BĀPAṬ

Śrīdatta-pañcāmṛta.

2. BALAMBIKĀ

- i. *Subodha-Rāma-carita.*
- ii. *Ārya-Rāmāyaṇa.*
- iii. *Gāna-kadamba*
- iv. *Devī-traya-triṃśan-mālā.*

3. HANUMĀMBĀ, VENNELAKAṢṬĪ

- i. *Brahmānanda-Sarasvatī-pādukā-pūjana.*
- ii. *Samkara-Bhagavat-pāda-sahasra-nāmāvalī.*
- iii. *Datta-pūjā-gīta-kadamba.*

4. JÑĀNASUNDARĪ

Hālāsyā-campū-kāvya.

5. KĀMAKṢĪ

Rāma-carita.

6. MAṆḌAYAM DHĀTĪ ĀLAMELAMMA

Buddha-caritāmṛta

7. RĀDHĀPRIYĀ, Joint Author.

Rādhā-Govinda-śarad-rāsa

8. RAMĀBĀI

Lakṣmīśvara-campū-kāvya.

9. SRĪDEVĪ BALARĀJNĪ

Campū-Bhāgavata.

SANSKRIT POETESSES

10. *SUNĀMAṆI DEVI**Kāmākṣāmṛta.*11. *SUNDARAVALLI**Rāmāyaṇa-campū-kāvya.*12. *TRIVENI*

- i. *Bhṛṅga-sandēśa*
- ii. *Lakṣmī-sahasra*
- iii. *Raṅgābhyudaya*
- iv. *Raṅganātha-sahasra*
- v. *Raṅgarāt-samudaya*
- vi. *Sampatkumāra-vijaya*
- vii. *Śuka-sandēśa*
- viii. *Tattva-mudrā-bhadrōdaya*

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QUOTED IN THIS VOLUME.

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APPENDIX VIII

LIST OF ABBREVIATIONS

AmarK.	Amara-kośa
AmarKU.	Amara-kośodghāṭana
AISPBMS.	Alphabetical Index to the Sanskrit Printed Books and Manuscripts.
AK.	Alaṃkāra-kaustubha.
ĀL.	Ānanda-laharī.
Alt.	Alternative.
AM.	Alaṃkāra-muktāvalī.
AgniP.	Agni-purāṇa.
AS.	Alaṃkāra-sūtra.
ASR.	Alaṃkāra-sarvasva.
Aṣṭ.	Aṣṭādhyāyī of Pāṇini.
ĀśvGS.	Āśvalāyana-gr̥hya-sūtra.
AVM.	Abhidhā-vṛtti-mātrkā.

B

BhāgP.	Bhāgavata-purāṇa.
BhP.	Bhaviṣya-purāṇa.
BhojaP.	Bhoja-prabandha.
Bodhic.	Bodhicaryāvatāra
BṛhUpan.	Bṛhad-āraṇyaka Upaniṣad.

C

ChandM.	Chandomañjarī
cp.	Compare
CŚ.	Cāṭu-śloka.

D

DeśīNM.	Deśī-nāma-mālā.
DL.	Dhvany-āloka.

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DNM. Dhanañjaya-nāma-mālā.

DR. Daśa-rūpa.

F

f. Folio.

f. n. Foot-note.

G

GāthSS. Gāthā-sapta-śatī.

GauḍV. Gauḍa-vaha.

GOS. Gaekwad's Oriental Series

H

HarV. Hari-vamśa.

Hist. of Ind.Lit. History of Indian literature.

I

Introd. Introduction.

K

KA. Kāvya-lamkāra.

KAŚ. Kāvya-lamkāra-śekhara.

KAS. Kāvya-lamkāra-sūtra.

KalP. Kalki-purāṇa.

KāmaS. Kāma-sūtra.

KarMañ. Karpūra-mañjarī.

KD. Kāvya-darpaṇa.

KM. Kāvya-mīmāṃsā.

KP. Kāvya-prakāśa.

KŚ. of Hema-

candra. Kāvyaṇuśāsana of Hemacandra.

KŚ. or KVŚ. of

Vāgbhaṭa. Kāvyaṇuśāsana of Vāgbhaṭa.

KumārPC. Kumārapāla-carita.

KūrP. Kūrma-purāṇa.

KVS. SeeKS.

KVS. Kavīndra-vacana-samuccaya.

I.

IOLC. India Office Library Catalogue.

L.

l. Line

LalVis. Lalita-vistara.

M.

M. Metre.

MS. Manuscript.

MahBh. Mahābhārata.

MahVyut. Mahā-vyutpatti.

MatP. Matsya-purāṇa.

MegD. Megha-dūta.

MeruT. Meru-tantra.

N.

NāDKS. Nāya-dhamma-kahā-sutta.

no. Number.

NSP. Nirṇaya-sāgara press.

P.

p. Page.

PrāDĀ. Prākṛta-dhātv-ādeśa.

PāiLNM. Pāiya-lacchī-nāma-mālā.

PR. Padya-racanā.

PrākPaiṇ. Prākṛta-paiṅgala.

PrāPrak. Prākṛta-prakāśa.

PrāSah. Prākṛta-sahasra.

PrāSRM. Prākṛta-sūkta-ratna-mālā.

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- PrāV. Prākṛta-vyākaraṇa.
 PT. Padyāmṛta-taraṅgiṇī.
 PV. Padya-veṇī.
 PVL. Padyāvalī.

R.

- RASB. Royal Asiatic Society of Bengal.
 RājTar. Rāja-taraṅgiṇī.
 RG. Rasa-gaṅgādhara.
 RS. Rasārṇava-sudhākara.
 RV. Rg-veda.

S.

- SabS. Śabda-sāra.
 SaṃyuttaN. Saṃyutta-nikāya.
 ŚatBrā. Śata-patha-brāhmaṇa.
 SD. or SāhDar. Sāhitya-darpaṇa.
 SetB. Setu-bandha.
 SHV. Subhāṣita-hārāvalī.
 SidK. Siddhānta-kaumudī.
 Siks. Śikṣās.
 SKB. Sarasvatī-kaṇṭhābharāṇa.
 SMV. Sūkti-muktāvalī.
 SMVS. Sūkti-muktāvalī-saṃgraha.
 SP. Śārṅgadhara-paddhati.
 SRB. Subhāṣita-ratna-bhāṇḍāgāra.
 ŚṛṅgPr. Śṛṅgāra-prakāśa.
 SS. Sūkti-sāgara.
 SSS. Subhāṣita-sāra-samuccaya.
 SSV. Subhāṣitāvalī.
 Sū. Sūtra.
 SUK. Sad-ukti-karṇāmṛta.

- SubhMV. Subhāṣita-muktāvalī.
 SupāsC. Supāsanāha-carīa.
 SurC. Snrasundarī-carita.
 ŚVV. Śabda-vyāpāra-vicāra.

T.

ThG. Therī-gāthā.

V.

- v. Verse.
 v.r. Variant reading.
 Var. Vararuci.
 VāmP. Vāmana-purāṇa.
 Vik. Vikramorvaśīya.
 ViṣṇuP. Viṣṇu-purāṇa.
 VJ. Vakrokti-jīvita.
 VṛtRat, Vṛtta-ratnākara.
 VV. Vyakti-viveka.

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Bhaviṣya-purāṇa

Kalki-purāṇa

Kūrma-purāṇa

Matsya-purāṇa

Vāmana-purāṇa

Viṣṇu-purāṇa

Pūrṇakalaśa. *Kumārapāla-carita-ṭikā*. See *Kumārapāla-carita* [also called *Dvy-āśraya-kāvya*] by Hemacandra: °ṭikā by P.

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- Vaidyanātha-prāsāda-praśasti by Devakumārikā. For bibliographical reference, see *Sanskrit Poetesses*, Part B, vol. III of this series.
- Vākpati. *Gauḍa-vaha*.
- Vakrokti-jīvita by Kuntala, *Rājānaka*. The Vakrokti-jīvita...chaps. I and II. Ed. by Sushil Kumar De. Calcutta Oriental Series, no. 8. Calcutta, Calcutta Oriental press, 1923.
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- Vāmana-purāṇa. Vāmana-purāṇam...Śrīyukta Pañcānana Tarkaratna sampādita. Calcutta, Vaṅga-vāsī press, 1314 (1907-8)
- Vaṃśīdhara. *Prākṛta-paiṅgala-ṭīkā*. See *Prākṛta-paiṅgala* : °ṭīkā by V.
- Varadāmbikā-pariṇaya-campū [also called Ambikā-pariṇaya-campū] by Tirumalāmbā. See *Ambikā-pariṇaya-campū* by T.
- Vararuci. *Prākṛta-prakāśa*.
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- Vātsyāyana. *Kāma-sūtra*.
- Veṇīdatta, son of Jagajjīvana, grandson of Nīlakaṇṭha. *Padya-veṇī* (MS).
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Viśvanātha Pañcānana. *Prākṛta-Paiṅgala-tīkā*. See *Prākṛta-paiṅgala*: °tīkā by V. P.

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